THE
Second Part
Of the Sanctu-*ary of a trou-*bled Soule.

Newly enlarged
BY
Io. HAYWARD.

Psal. 9. 18.

The poore shall not alwaies be forgotten, the patient abiding of the meeke shal not perish for euer.

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1 THe ſtate of the ſoule of man before his fall.
2 The ſtate of the ſoule of man after his fall.
3 The State of the ſeule after regeneration.
4 The firſt cauſe wherefore the will is inclinable to ſenſualitie.
5 A ſecond cauſe of the ſame inclination.
6 Remedies againſt the natural weakeneſſe or corruption of the powers of the ſoule.
7 Meditation and prayer inſeperable twinnes.

To the Reader.

1 *AN, at his first creation, had a reasonable soule, (the very breath of God) infused into him: wher in original iustice (the image of God) was most liuely and louely by Gods hand engrauen. Hereby, al the powers of the soule were perfect and accomplished in their nature, being both able and expedite, for the orderly execution of their functions. The reason and vnderstanding*

were

were cleare; the will and affections ordinate; the sensuall faculties, not onely restrained from euil, but constrained to be seruiceable to good. So that reason had full power and dominion ouer the will, and the wil did gouern the sensual appetites; being the mean to hold thē in obedience vnto reason.

But when, by the fall of Adam, *originall iustice was lost; when the image of God was defaced in man; reason, which is the life of the soule, was much enfeebled; the will was disordered and depraued; the sensual powers*

2

did tumult, and breake loose from their obedience: and haue euer since run to their obiects, with so violent a course, that commonly they draw the will after them. which also flattereth feeble reason (as Eue *entised* Adam) *to taste of the forbidden fruit; euen to submit it selfe to the seruice of sensualitie; partly, in contriuing means for accoplishing that which it doth affect; & partly in framing, either iustifications, or excuse, or concealment for the same. So that then, the first order of subiection & rule being inuerted,*

or

or rather peruerted, ſubuerted, euerted in the ſoule; the ſenſuall faculties had full dominion ouer the will; and the will did gouern & guide reaſon; being the meane to holde it in obedience vnto ſence.

And although after our regeneration, reaſon, with aſſiſtance of the wil, firſt enabled, then directed and gouerned by grace, recouereth ſuch power ouer the ſenſuall faculties, that it may (in ſome degree) and often doth reduce them to the firſt order of their obedience; yet for the moſt part it happeneth, 3

that it is, either weake or vnwilling to execute this power: & that especially for two causes.

4 *The first is, for that the will, which is placed between reason and sensualitie, and apt to be applied to eyther, contracteth the first familiarity (which commonly is most firme) with sensuality. And this is done, principally in our childish age, and partly also in the yeeres of our youth; in which time the will is guided by sence, and is little or nothing commaunded by reason. Whereuppon it followeth, that the passions*

of sensuality, being by long custome, strong, familiar, & pleasant to the will; and the first motions of reason, by reason of nouelty, weake, strange and distastefull: it geueth it selfe fully to the familiarity of sence, and is afterwardes hardly recouered, to breake that amity and to knit into acquaintance with reason.

The second cause is, for that the sence giueth present payment of a certain shadow or shewe of good; namely, of some sensual cõmodity or delight: but the reward of reason, the true essentiall good

which

which reason promiseth, and faith assureth, for a vertuous and godly cariage of our liues, is vpō a day: nothing in preset, but onely hope, & some small earnest of the promise. Now, although wee knowe that there is no comparison betweene these in valewe, yet this false shew in such sort bewitcheth the will, that it is content to entertaine and embrace the present apparance, and to desist from pursute of the true future good. And thus the will being depraued, and drawne downe to the loue of those thinges which are pleasing to the

sence,

ſence, reaſon is eyther ſoe ſeduced thereby, that it is caried in the ſame courſe of ſenſuality, or elſe remaineth ſo deiected in power, that it is altogether vnable to reſtrain the ſame. Eyther the iudgement is ſo blinded, that it cannot diſcerne what it ought to doe: or the ſtrength ſo diſabled, that it cannot doe that which it doeth diſcerne and iudge fitte to bee done.

Now, to correct this naturall eyther weakeneſſe or corruption of the powers of the ſoule, and to retaine them in that order of obedience 6

and commaund, which is not onely iuſt but expedient for the ſoule: three exerciſes of Religion are, both proper, and alſo neceſſarie: faſting, meditation, and prayer. Faſting, to breake the power of ſenſualitie; meditation, to ſtir vp and ſtrengthen the forces of reaſon; prayer to inuocate & implore grace; which onely is able to rectifie the will, & to curbbe and controule the ſenſuall appetites.

The firſt of theſe, is properly an exerciſe of the body; the other two are exerciſes of the ſoule. Faſting may oftentimes be ſeperated from

medi-

meditation and prayer; and is then only to be vſed, when the body is therby made more ſeruiceable to the ſoule. But meditation and prayer are inſeperable twinnes; like thoſe of Hyppocrates, *which did feede together, ſleepe togẽther, ioy together, weepe together, liue together, die together: or like a paire of turtles; whereof one being taken away, the other will firſt languiſh, and afterwards die.* 7

Prayer diſpoſeth our ſoules to meditation; meditation ſupplieth matter to our prayer; both giue ſtrẽgth

and life, the one to the other.

Meditation prepareth our soules, and maketh them fit to receiue God; prayer inuiteth that glorious gueſt; both do entertaine him, and make him pleaſed therein to abide.

Prayer is the ſpeach of the ſoule vnto God; Meditation is the ſpeech of God to the ſoule; both make a familiar conference and conuerſing betweene God and the ſoule.

For this cauſe I haue endeauoured, in framing theſe deuotions (which are the beſt accompt that I can yeelde to

the

the worlde of my Sabbaoth dayes employmentes) so to entermixe meditation and prayer, that they may seeme, as it were, twisted into one thredde. Alwaies to begin, and to end our meditation with prayer; oftentimes in the middest of meditation to breake into prayer; somtimes in the middest of prayer to pause vppon meditation. Which course, how comfortable it may bee to the consciences and soules of other men, I doe not certainely know, I could but only make thereof coniecture by my selfe.

What

What hath beene my performance herein, I will neyther extenuate nor extoll. There is nothing, but the goodneſſe of God, which I will extoll; there is nothing, but my owne weakenes, which I will extenuate and excuſe. For other particular paſſages let them extol, who are priuy to their owne negligence, & want of paines; let them excuſe, who will make others priuie to the ſame. Onely, I will adde a few wordes for aunſwere to thoſe, who make light eſtimation of theſe and the like labours, vpon conceite, that they are collected

out

out of other Authors.

First, this argument hauing been so long, so often, and yet neuer sufficientlie handled, and to the worth, it is impossible that much should bee saide therein, whereof much hath not been spoken by others. And yet the varietie may bee exceeding great. Euen as the same matter of wood and of stone, is neither polished nor fashioned in all buildinges alike. 8

Secondly, it is accounted our niceneſſe, or rather negligence in this pointe, wherby many writinges are like vnto the plant Epheme-

ron; *which springeth, flourisheth and fadeth in one day. Whereas in all faculties, their writings haue stood for longest continuance, who haue made fairest vse of other Authors. For my own eyther iudgement or opinion, as I do nothing the more valew the Spiders webbe, for that she draweth it out of her owne bowels; so doe I not esteeme the lesse of the honey combe, because it is gathered out of many flowers.*

THE

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A Short Prayer, to bee said, when we beginne to settle our selues to our deuotions.

1 *When God doth most obserue vs.*

2 *In what confidence we approach vnto God.*

3 *The preparation of our selues, before wee presume to speake vnto God.*

4 *Feruency without discretion*

tion is no other then fury.

5 Desire of spirituall thinges is the price whereat they are set.

6 Many petitions God can hardly deny.

7 The greater our perseuerance is, the greater shall be our aboundance.

8 Who especially are troubled with wandring thoughts.

9 We haue lost the rule ouer the powers of our soule.

10 The greatest misery of mans heart.

11 The powers of prayer to change our soule.

12 The condition which maketh our prayers effectuall before God.

13 Our falles should be an occasion to vs of more stable stading

14 *Goa is a ſeuere exacter of thankes*
15 *Howe to craue ſpiritual, howe temporall benefits.*
16 *Howe our cauſe is to be debated before God.*
17 *What maketh our paines in ſerning God to be ſweete.*

Moſt glorious Lorde, moſt gracious Ieſu Chriſt, giue me not onely leaue, but helpe, yea power, to proſtrate my vnworthy Soule, and to powre out my weake petitions, in the preſence of thine Almighty Maieſty, in the

view of all thy holy, and honourable Courte of Heauen; both with feare to offend, and faith to
1 obtaine. For, although at al times, thou doeſt obſerue, and they ſerue vs: yet moſt eſpecialy, when wee preſent our ſelues to ſpeake vnto thee face to face. Inſpire my ſoule, with what affections it ſhould thinke of thee: teach my tongue, with what wordes it ſhould both praiſe thee, and pray vnto thee: inſtruct mee, O good Ieſu, with ſuch an humble

heart

heart to entreate thee, that thou maiest fauourably heare me, and mercifully grant mee my requests.

Beholde, O King of glory, as a weake & wretched worme, to a God of infinite both maiestie and power, as a guilty & grieuous sinner, vnto a most iust and seuere Iudge; not standing vpō my owne eyther dignity or deserts, but in confidence of thy mercies, I approach vnto thee, to make manifest my miseries and necessities, and 2

to craue thy moſt gracious comfort and ſupplie. O lord of all power, and peace, in regarde of the corruption both of my nature, and of my life, I acknowledge my ſelfe vnworthy to ſpeake vnto thee, vnworthy to look towardes thee; but in regarde of thy manifolde mercies, I will not onely looke towards thee, but looke to bee relieued of thee; I will not onely ſpeake, but aſſure my ſelf that I ſhall ſpeede.

And to this end, I earneſtly craue thy gracious

assistance, that I may now present my poore soule vnto thee, in those humble behauiours which are agreeable, both to my dutie, and thy deserts. That I may talke vnto thee with a reuerence, which dooth consist of loue and of dread; reioysing in thee with feare, & trembling before thee in ioy. And as a Musitian will not offer to play, before he hath set his instrument in tune; so let mee not presume to speake vnto thee, without diligēt preparing my self; by cal-

3

ling into consideration; first, my offences; secõdly, thy maiesty and glory; thirdly my necessities; lastly, thy goodnes & mercy. That hereupon I may be iointlie, both cast down in humility, & confirmed in hope: aud that placing my self, with all lowlines, at the lowest ende of thy banquet, thou maiest come vnto mee in thy good time, & say: *Friend, sit vp higher.*

luk. 14.

Inflame my soule with true zeale (the true seale of thy holy spirite) that it may bee carried in a full

course

courſe towards thee, with a feruency gouerned by diſcretion: for feruencie without diſcretion is nothing elſe, but either a degree, or reſemblance of furie. Giue me an ardent deſire of ſpirituall things, which is the onely price whereat they are ſet; euen as thou haſt ſaide, that whoſoeuer doth hunger & thirſt after righteouſnes, he ſhal be ſatisfied. 4 5 Mat 5 6

If I doe not preſentlie obtain that which I deſire, let mee not therefore either deſiſt, or relēt. For, although thou doeſt hold

backe thy help for a time,
6 yet many petitions thou
canſt hardlie deny; & if
we do perſeuer to knock,
thy promiſe doth binde
thee to open vnto vs.
Therefore, ſo ſtay my
ſtrength with conſtancie
and courage, that I may
with patience & humili-
ty expect thy pleaſure; &
perſiſt with *Iacob*, euen in
wreſtling with thee, vn-
en.32. til *Thou bleſſe me*. Aſſuring
my ſelf alſo, that the grea
ter my perſeuerance ſhal
be, the greater ſhalbe my
abundance; and that the
comming at length, will

recom-

recompence the long expecting; euen as thou didst reserue the best wine vntill the end of the feast; and as the most famous men, *Isaacke*, *Sampson*, *Samuel*, *Iohn Baptist* were brought forth of women that had beene long time barren. Io. 2.

Defend my weake heart from spirituall assaultes. Restraine my wilde and wandring imaginations, which are like the fowles that came to hinder *Abrahams* offering. Whip out of my soule those theeuish thoughts, which Gen. 15 11. Io. 2. 15.

are

are like to buyers, and sellers, and changers in thy Temple. Wherewith, although all men are (in some measure) molested, yet more especially such wicked weakelinges as I. euen as flies swarme thicker about a sore beast, thē about a sound.

9 For, our nature being depraued through sinne, wee haue lost the rule which at first we had, ouer the powers and faculties of our soules. Whereupon, the imagination oftentimes, eyther riotously rebelleth, and

beareth

beareth it ſelfe in open licentiouſnes; or elſe (like a ſlie ſlaue) priuily ſtealeth from vs, before we are aware. And among al the miſeries of mans life, this is one of the greateſt, that it is ſo ſenſible in the things of this world, and ſo dull in thinges pertaining to thee: being to the one as a drie reede, and as greene wood to the other; which cannot without paines bee kindled. And therefore, O good Ieſu, ſettle thou my ſcattered thoughts, bind them together with the chaines

10

of thy loue; that they rage not whither they list freely, much lesse vnlawfuly. Let my mind be fixed so fast vppon thee, that it be not distracted with other cogitations, either offensiue or idle, or else impertinent; and by that means be, eyther altogether diuerted, from a true consideration of thy presence, or interchangeably diuided, in ioyning some other worship with thine; like the *Philistines* who placed the Arke & *Dagon* together: Or like the new inhabitants which

Reg. 5.

the

the king of *Ashur* sēt into *Samaria*, who worshipped the Lord, and also serued other Gods. For, if thou shouldest come with thy graces, to enter into my soule, and finde the dores shut against thee, or else the roomes taken vppe with straunge guests; thou wilt assuredly depart again, and make my praier to bee vnfruiteful. 2. Reg. 17

O merciful Lord, thou wert transfigured whilest thou wert in prayer vpon the mount; to signifie vnto vs by the glorious Luk. 9. 28

change

chãge of thy body, what power is in prayer to change our ſoules. *Moſes* alſo by talking with thee, had a beautifull brightnes caſt vppon his countenãce. Grant now, I beſeech thee, that I may feele this force of prayer within me: let it tranſport my ſoule from all droſſie delights; let it chaſe all euil & idle motions out of my mind; euen as thee ues doe vſually auoide & diſperſe, when he that is attempted calleth for help, if good friendes be with in hearing.

Graunt

Grant vnto me (O Lord of life) a pure intention in mind; a firme and feruent attentiō in thoghts. Poſſeſſe, yea wholy rauiſh my ſoule, with pure zeal and deuotion towardes thee; that I may nowe poure forth my prayers vnto thee, for my ſelfe, with ſtedfaſt faith. for others, with ardent loue; with perfecte hope and humility for both. For ſo much as the principall cōditiō which maketh our petitions effectual before thee, cōſiſteth in preſēting the ſame, without either

pr eſu

presuming in our owne
Iam, 1, 6. goodnesse, or doubting in
thine.

Giue vnto me a cleare sight of my sinnes, giue mee also true teares to lament them. Let me craue forgiuenes of thee, with deepe contrition for my offences past, and resolute purpose of amendement hereafter: that my falls may not be like the fall of
13 an Elephant, whoe lieth still, vnable to arise, but that they may be an occasiō to me of more steady standing.

Graunte mee, to bee

thankful

thankefull vnto thee for all thy benefits, with a ful feeling of my preſent wants. Grant that I bee not ſo tranſported, with deſire of thoſe good gifts whereof I ſtand in need, that I become eyther vnthankefull, or vnmindfull of thoſe which I haue receiued: knowing that as thou art both a ready and liberall beſtower of thy benefits, ſo art thou alſoe a moſt ſeuere exacter of thanks. 14

Grant me to craue thy ſpirituall bleſſings, with full and firme hope, thy 15

tempo-

temporall benefits, with intire resignation to the wisedome of thy will. Not importuning them, in greater number or measure, then thou shalt think conuenient to bestowe: and bearing my selfe assured, that whatsoeuer worldly thing I desire, thou wilt giue vnto me, either the very same, or that which shal be better for me. For I plainely see the blindnesse of my own iudgment: & thou knowest (I know) what is fittest both for thy glory, & for my good.

Giue such comfort & contentmẽt to my distur bed conscience, as thou shalt thinke most expedi ent, either for my exercise or for my ease. Poure thy peace into my poore soule, and by the secret inspiration of thy holie Spirrit, kindle, yea in-flame thy good motions within mee; that I may feele them forceablie, imbrace them ioyfullie, maintain them carefully, and prosecute thẽ vnto effect.

Let not the exercise of prayer seeme troblesome

nor

16 nor the time thereof te-
dious vnto me. But grant
that I may in ſuch wiſe
perſeuer, and ſpend this
little time of prayer, in de
bating my owne cauſe,
againſt me to thy iuſtice,
and for me to thy mercy,
that in the end I may ariſe
with new ſupply both of
courage and ſtrength, to
doe ſuch things as apper
taine to thy ſeruice. And
as ſeuen yeeres which *Ia-*
17 *cob* ſerued for *Rachel*,
Gen. 8. ſeemed to him but a few dai
es for the loue which he
did beare her: ſo let me e-
ſteeme both the time

ſhort,

ſhorte, and the paynes ſweet, in ſeruing thee for to enioy thee.

Receiue this my ſacrifice of prayer and praiſe, inflame it with the comfortable heat of thy loue, and wherein it is vnperfect, amend thou the defects, who ōly art of power ſo to do: that it may be acceptable vnto thee, or at the leſt, that thou maiſt not deſpiſe it. Giue mee thy grace (O moſt gracious Lord) that I may now bend all the forces of my ſoule, with thine Angels and ſaints to praiſe thee:

with true repentant ſinners to appeaſe thee, with poor diſtreſſed wretches to intreate thee, and with all thy creatures duly and dutifullie to ſerue thee, ſweete Ieſu. *Amen.*

§. I.

THE Sinner examining the actions of his life, *findeth himself enfolded* in the snare of Gods wrath.

1. *Habite of sinne is dangerous to hold, and hard to leave.*
2. *Pleasures of this life seem to be farre greater then they are.*
3. *All the time of our lives eyther sinnefull or unfruitfull.*
4. *Our best actions are beutiful sins.*

5 Whatsoeuer is vnprofitable, the same is damnable.
6 All the good that we haue done is inferiour to our bodily benefits.
7 Sinnes more vnsauory vnto God, then anything vnto man.
8 No place of auoidance frō God.
9 Originall sinne is al sins in power.
10 Our offences against God.
11 Our offences against our neighbour.
12 Weakenesses and offences in our selues
13 A sinner may be said not to liue.
14 Our facilitie in sinning.
15 Our best actions examined.
16 Good instructions badly regarded.
17 Our deuotions short and abrupt.
18 How soone we are wearie of diuine exercises.
19 Our ostentation, our coldnesse, our errors, our defects in doing good
20 Our curiositie in matters of Religion.
21 Not any one of our actions iustifiable before God.

22 *Sinne, the death of the ſoule, & the life and ſoule of death.*
23 *Death is to be adioyned to our life.*
24 *Pleaſures of this life moſt deceitfull enemies.*
25 *Contempt and abaſement of our ſelues not onely to be endured, but deſired and laboured.*
26 *Griefe for want of griefe.*

My ſoule; O weake, O wretched ſoul; feeble to all goodneſſe able to any euill: retire thy ſelfe a while from the tiring trauailes of this life; lay downe the loade, both of heauie cares and light conceits, with which thou art exrreamlie clogged. Remoue the vaile from thine eyes, wherewith thou haſt

bin caried blindfold, without any true either light or guide; in all thy endeuours, in all thy desires; in danger to step into enery pit of habituall sinne, wherein it is fearefull to continue, and out of which it will be hard to arise.

1

Gather together, O my soule, gather thy scattered thoughts to-gether, from ranging after the light and loose pleasures of this life; much more esteemed, of those who hunt after them, then of those who haue thē: being like vnto certaine apples which growe in *Iudea*, faire in shew, but turning in touch to a filthie fume. Withdraw thy selfe into thy

2

selfe

selfe, euen into the most secret closet of thy conscience; shut out all things but onely God, who both filleth and encloseth all things. Consider before him, the nobilitie, both of thy state, and of thy end; and examine diligently, how answerable thy workes are, vnto the worthinesse of them both. Say now to the world, as *Iacob* once saide to his Father in law *Laban*: these many yeeres haue I serued thee, and with exceeding both studie and paines followed thine affaires: it is now time to breake from thy bondage, for else wilt thou send me emptie handed away.

Certainely, if I doe dili-

gently examine my actions, if I weigh my wayes, if I trie the footesteppes that I haue troden; I shall find, that the whole time of my life hath beene, either sinful, or else
3 vnfruitefull: and if I haue done any thing that seemed good, it hath beene in such sort, either counterfeit, or corrupt, or some wayes vnperfect, that it was noe better then a beautiefull sinne.
4 For, wherein haue I spent my childhood? wherein my youth? wherein all the days of my life that are past? how haue I imployed my worldly estate? how my health? how my naturall forces and abilities? how haue I busied both the powers of my soul,

and

and the parts of my body, which thou haſt giuen vnto me? the one to know, and the other to ſerue thee? How? but either in idlenes, or in euill; either in committing ſinne, or in doing nothing.

Therefore, O wretched ſoule, all the actions of thy life haue been, either hurtful, or elſe vnprofitable; either depraued with euill, or depriued of good: and if thus, contemptible; if ſo, damnable. But if they bee vnprofitable, wherefore do I not account them alſo dānable? Is it not true which the truth hath ſaide, that euery tree which bringeth not forth good fruit, ſhal be

Mat. 7. 19 hewen downe and caſt into the fire? Did not Chriſt
Mar 11 14 curſe the figge tree which did beare leaues & no fruit? Was not the idle & vnprofitable ſeruant condemned, for not imploying and encreaſing his talent? Shal not
Mat. 25. 30 our careleſſe either negligence or contempt of the ſeruice of God, be the greateſt piece of euidence which Sathan will bring againſt vs at the dreadfull day of iudgement? According whereto ſentence is already drawne, againſt thoſe that ſhall bee damned; not for committing any actuall euil, but onely for omitting,
Mat. 25. to feede the hungrie, to cloath the naked, to harbor

the

the ſtranger, to viſite thoſe that were impriſoned or ſicke. And doe I then eſteeme it ſufficient, that I haue ſometimes abſtained from euill, if I haue not alſo done that which is good.

No, no, I receiued my life for the ſeruice of God, and I muſt be accountable, how euery minute of my time hath beene employed to that end. If it were poſſible for me not to commit any ſinne, it will be ſufficient to condemne me, euen that I liued; If I were not both alwaies and entirelie buſied, in diſcharging ſome peece of dutie towardes God.

And, if all the good

6 which euer I haue done were laide together, set cleare either from corruption or from defect, yet is it nothing to the bodily benefites which I haue receiued. In regard whereof I haue beene like an vnprofitable beast, which eateth more then he doth earne: insomuch as it may be said vnto me, as *Abraham* saide to the rich glutton tormented in hell flames; *Sonne thou hast receiued* (the reward of all) *thy good in thy life.*

Luke 26

What man would endure? what man could forbeare that creature, wich is not only vnprofitable, but noysome vnto him? But thou, O gracious God,

thou

thou hast not onely endured, but expected me; thou doest not forbeare onely, but fauõur and feed me; more vnprofitable then any liuing creature; more noysome then any dead.

Out vpon me wretched soule, full both of vanity & of ignorance; full of infinite miseries, & (which exceedeth all miserie) full of infinite vnsauorie sinnes. whereby I am made more vile then any beast, more abhominable thē any dung or carion, worse then any thing which we commonly cal nought. For nothing can bee, in worth so contemptible, in filthinesse so intollerable vnto men, as 7

a sin-

a ſinfull ſoule is vnto God.

What doe I then? What thinke I? Into what a dumbe dumpe am I driuen? O my God, what ſhall I ſay now I am before thee? Being like vnto thoſe who haue immoderately ſtuffed their ſtomacke with Onions and Garlicke; whome no man wil heare to ſpeake for the ſtrong ſtinke of their breath. With what yron eyes, with what flintie forehead ſhall I ſuſtaine the preſence of thy Maieſty, who art both iudge, & party, and witneſſe againſt me? And alas I haue leſſe hope to auoid thy preſẽce, then I haue heart to abide it. Thou diddeſt follow A-

dam

dam through the thicke bushes; *Ionas* into the bottome of the sea; *Dauid* did not thinke heauen so high, hel so low, the whole world so wide, that it could afford any place, either secret or distant enough to auoide thy pursuit. How then shall I answere thee, whose presence I am so little able, either to auoide or to abide?

For, besides my original corruption, which is (in power) all sinnes that are; I haue very much, yea altogether failed in duty; against thee, against my neighbor, and against my selfe. I haue forgotten thee, I haue contemned other men, I haue not eyther remembred or 9

regarded

regarded any thing but my
selfe.

10 Towardes thee I haue
beene vnthankfull for thy
benefites, rebellious & stif-
necked in yeelding to thy
inspirations; vnreuerent &
negligent in matters per-
taining to thy seruice.
which, either I haue lefte
vndone, or els haue perfor-
med thē, neither with such
readinesse, nor pure inten-
tion, as thou doest require:
intermixing alwaies some
regard, either of estimation
or aduantage to my selfe. I
haue been more respectiue
of ciuilitie, in offending the
meanest friend of this life,
then of conscience in offen-
ding thee; & haue bin more

restrai-

restrained both by shame & by feare, from committing a filthie fact in the viewe of man, then before thy pure and piercing eies. I feared men more thē thee, because I was blind, and did not see thee: I had onely fleshlie eyes, and therfore did I onely regard the sight of men; but I was spiritually blind, and therefore obserued not thy diuine presence.

For all the treasure of graces, which thou hast bestowed vpon me, I haue not returned to thee the tribute of glory; but haue vainely and falsely vsurped to my selfe the prerogatiue of praise, which doth in right pertaine vnto thee. I haue

not

not been prouoked, to loue thee for thy goodnes, to feare thee for thy iuſtice, to truſt in thee for thy power; My little loue hath appeared, by the little pains that I haue taken for thy ſake; my little feare, by the great and manifold ſinnes which I haue committed; my little confidence and truſt, by the tempeſtes of my mind, vpõ any troubles that haue happened vnto me; not ſtaying and ſetling my hope vpon thee. How haue I contemned, how haue I grieued thee? in ſuffering thee to cal vpon me in vaine? Neuer anſwering, neuer accepting thy heauenly motions? Thou haſt reuealed thy wil

vnto me; yet so often as my will hath encountred therwith, either by false interpretation or flat resistance, my will hath preuailed, and thine hath taken the ouerthrow. Finally, if I make a true account betweene thy law and my obedience, why thē I am the foole, who hath said in his heart; *There is no God.* Psl. 14. 1.

11 Towardes my neighbour, I haue beene hard and seuere, not louing him as thou hast commaunded vs to loue one another, like members of one body, which receiue life of one spirit. I haue had no sence of sorow for his aduersities; and haue beene so far from

relieuing

relieuing either his troubles or his wantes, that I haue scarce pitied him, and sometimes both by speech and action haue been offensiue and grieuous vnto him. I haue abused my superiors, by flatterie; my inferiors, by contempt: bearing my selfe for the most part, as an Emmet to the one, and as an Elephant to the other. As for my equals, I haue either put my selfe before them, or else prosecuted them with extremitie of disdaine. I haue beene sharper sighted into all mens vices, then into their vertues; being easily carried, to aggrauate the one, and extenuate the other: and scarce haue I

communicated with any, but some parte of my talke hath beene of other mens liues.

Now, if I put my hande into my owne bosome, oh! how leprous shall I pull it forth againe? What shall I find that my hart hath bin, but a puddle, wherein filthy thoughts, like swine, haue alwaies beene wallowing? What hath my mouth been, but a vent, to breath forth the putrified sauour of my soule? what haue my eyes beene, but the windowes? what my eares, but the dores of destruction and death? My vnderstanding hath beene quicke to represent to my wil, both instruments 12

and

relieuing either his troubles or his wantes, that I haue ſcarce pittied him, and ſomtimes both by ſpeech and action haue been offenſiue and grieuous vnto him. I haue abuſed my ſuperiors, by flatterie; my inferiors, by contempt: bearing my ſelfe for the moſt part, as an Emmet to the one, and as an Elephant to the other. As for my equals, I haue either put my ſelfe before them, or elſe proſecuted them with extremitie of diſdaine. I haue beene ſharper ſighted into all mens vices, then into their vertues; being eaſily carried, to aggrauate the one, and extenuate the other: and ſcarce haue I

communicated with any, but ſome parte of my talke hath beene of other mens liues.

Now, if I put my hande into my owne boſome, oh! how leprous ſhall I pull it forth againe? What ſhall I find that my hart hath bin, but a puddle, wherein filthy thoughts, like ſwine, haue alwaies beene wallowing? What hath my mouth been, but a vent, to breath forth the putrified ſauour of my ſoule? what haue my eyes beene, but the windowes? what my eares, but the dores of deſtruction and death? My vnderſtanding hath beene quicke to repreſent to my wil, both inſtruments 12

and

and occasions to sinne; my wil hath been as a common Curtezan, embracing euerie occasion which hath beene offered; my memory hath beene a storehouse of corruption, whereon my wicked fantasie hath alwaies fed: all the parts of my bodie, all the powers of my soule, haue altogether been imployed in sinne; all my life, motion, and being, haue beene a continuall prouocation of him, in whome I liue, moue, and do consist. And as many members being vnited, make one whole and entire body; so all my actions laide together, doe forme in mee one body of sinne.

I haue beene too lightlie carried, by the policie and strength of the Diuell against me; by my own lusts, either raging or tickling within me; by the worlde, outwardly either flattering or else pursuing mee. In which cursed course, I haue had one of those sixe things which thou abhorrest; *Swift feete to commit euill*: esteeming alwaies forbidden fruit most faire, forbidden pleasures most sweet, forbidden waies most secure. Pro.6,18.

I haue not obserued eyther decencie or sincerity in my behauiour, but all my conuersation hath been clothed with vanitie. In opinion I haue beene obsti-

nate.

nate, in iudgement sodaine, in good purposes inconstant, in will stubberne and stiffe, headlong in euill actions, heauie in good; full of waste wordes, readie to derogate from others, and to frame praises to my selfe; apt both to giue and to take offence. In humilitie I haue beene false, in desires violent, in hate implacable, in iesting sharpe; rash in cēsuring, peremptorie in talking, fastidious in hearing; haughtie to gouerne, harde to obey; being more readie to interprete then to execute that which hath been commaunded.

I haue burned more then the mountaine AEtna in

rhe raging flames of my affections. What vanitie haue I not beene greedy to behold? what haue I seene whereon I haue not feasted my inordinate desire? what haue I desired which I haue not beene eager to effect? How liuely haue I felte the tickling of ambition & vain glory, and of dissimulation seruiceable to them both? in labouring to couer my defects, and to make mee to seem other then I am? How greedily haue I pursued the commodities and pleasures of this life? wherein my desires haue beene so farre frō being satisfied with thine allotment, that the whole world hath seemed too lit-

tle to ſuffice them. I haue been in ſome ſorte, more proud then *Lucifer*, more preſumptuous then *Adam*: for they being in a high degree of beauty and perfection, had ſome motiue to thinke well and preſume of themſelues; but I, being bred (like certaine flies and wormes) onelie of putriſaction, being a veſſell of moſt vile filth, haue notwithſtanding preſumed to rebell againſt thee. I haue ſhaken off thine obedience, and aſſumed a licentionſneſſe to liue according to my proper luſtes. I haue affected praiſe in all my actions, as though I had beene like thee, who onely art to bee

praiſed

praiſed in all thy workes: and if thou haſt either croſſed my purpoſes, or not fulfilled my deſires, I haue beene ſtirred to ſtorme a gainſt thee, as if thou haddeſt beene one of my ſeruantes.

Oftentimes vpon iniuries offered vnto mee, partly prouoked, and partlie light, a thicke ſwarme of thoughts haue made tumult within me; hereupon, penſiue and blinde, I ſought occaſion of reuenge; I multiplied counſailes, I muſtered all malitious conceites; and when I haue had no man preſent, I formed within my ſelf a ſet contẽtion. I conſidered what was

saide or done against me, I framed both action and answere thereto; exercising my minde in an idle and imaginarie reuenge, whereto I wanted both opportunity and power. So I haue beene often carried by couetousnesse and ambition, to please my self in the vain conceites of riches and honour, alwaies immoderate, and many times impossible. In the vse of meates and of apparrell, vnder the colour of necessitie I haue prosecuted my pleasure, and that which would haue beene sufficient for the one, was little or nothing to the other. In a worde, I haue not endeauoured, either to

abstaine from any pleasure, or to sustain any paine: the most light delightes haue swayed my iudgement; the most trifling troubles haue beene sufficient, not onelie to vexe, but to ouerwhelme mee.

Alas, how swinishly haue I liued? nay, it cannot well be saide, that I haue liued at all; hauing my soule alwaies either buried, partlie in sleepe, and partly in sloath; or else so busied in the cares and considerations of the false, eyther pleasures or necessities of this life, that I haue euer wanted sometimes mind, sometimes time to thinke vpon thee, and to doe any thing wor-

13

thy the ſpirite and dignitie of man. O dead life! O obſcure light of vnderſtãding! wherewith I haue beene carried forth, forgetfull of thinges paſt, negligent of thinges preſent, improuident of thinges to come. I haue not reſpected any thing paſt, but iniuries or loſſe; nor regarded any thing preſent, but the contentment of my aduerſe & peruerſe wil; nor proiected for any future thing, but reuenge or pleaſure, or elſe gaine. I haue beene ſtudious, I haue been induſtrious in this vnprofitable purſuit; wherein my gatheringes are of no better reckoning, then is a building

vpon ſand; then an image of ſnow ſet againſt the ſunne; then a heape of duſt, ſubiect to diſſipation by euery winde. Inſomuch as I may now iuſtly complaine with S. Peter; *I haue trauailed all day and taken nothing.* Luke. 5. 14

And as for the manner of my ſinning againſt thee, I haue ſo oft hardned my cõſcience, & caſt away ſo far al ſhame, that I made no more ſcruple to ſin, thẽ to ſpeake; being carried againſt thee with ſuch facilitie, yea boldnes, yea contentment & delight, that I could not haue done more, if I had expected no other life, if I had feared no iudgement, if I had belieued no God; but

had beene perſwaded, that all the pointes of Chriſtian beliefe were meere fables, & not oracled from thoſe diuine lips, that will not diſſemble, that cannot erre.

Let me bring the beſt
15 of my actiõs to a true touch. All my deuotion hath been gilded with hypocriſie; *I* haue rather ſeemed then beene religious: hauing the voyce of *Iacob*, & the hands of *Eſau*; in profeſſion one, in practiſe another. Like vnto the ſerpent, which often changeth his skinne, but neuer diſgorgeth his poyſon. I haue entertained many vices vnder the ſhew and terme of vertues; as vaine ſcience for true wiſe

dom

dome, crueltie for iuſtice, raſhnes for reſolution, cowardize for warines, obſtinacie for conſtancie, couetouſneſſe for frugalitie, baſenes for humilitie, pride for generoſitie, lightnes for affabilitie, preſumption for hope, vnaduiſedneſſe for zeale, diſtruſt for feare; and generally, wanting eyther iudgement to diſcerne, or will to embrace the true meane, I haue alwayes run into one of the extreames; neuer endeuouring to reforme any vice, but onelie to conforme it to ſome apparance of vertue.

And although I haue receiued many good inſtructions, yet was I like to 16

the sea, which neither the riuers nor raines that fal into it, make any thing the sweeter; or like the leane kine which Pharao saw in his dream, which, after they had deuoured the fat kine, remained notwithstanding as ill fauoured and leane as they were before. When I haue beene particularlie and plainely reproued for any euill, I woulde, either craftily, if not excuse, yet extenuate it; or else boldely, sometimes denie, somtimes defend it; or else maliciously reproach them who did reproue mee; or if none of these, yet did I neuerthākfully accept, & carefully regard it, or ifat times

Gen. 41.

I haue

I haue beene touched there-
by with ſome ſence of con-
ſcience for my ſinne, yet
haue I not left it; and ſo by
reiterating the ſame, haue
prouoked thy wrath more
deepely againſt me.

If I haue ſet into any 17
courſe of deuoute exerciſes,
I haue preſẽtly broken the
thred, and intermitted the
continuance thereof; ſoone
loathing the very *Manna* of
heauen, the true ſtreames of
paradiſe, and luſting again
after the onions of Egypt.
And as one that taketh hote
coales in his hand, and pre
ſently caſteth them away,
hath no ſence of their ef-
fects; ſo I haue ſo lightlie
touched the myſteries of

ſaluation, that I haue ſcarce felt from them any heate: they haue beene to mee as meate ſwallowed downe without chewing, and paſſing through mee without digeſtion; ſo farre eyther from encreaſing or maintaining ſtrength, that it dooth rather endomage health. I haue wearied my ſelfe, I haue waſted my time, in going forward and backward, in riſing and in falling, in building and pulling down, in rowling (as it is ſaide) the ſtone of *Syſiphus*; in purpoſing and not purſuing, in attempting, and preſentlie ſhrinking backe. I haue turned my minde (like the weathercocke) vpon the

leaſt

least puffe of euery occasi-
on; I haue changed it (like
the Camelion) into so many
shapes and formes, as acci-
dentes haue beene offered
vnto mee; not considering
how dangerous it is to cō-
ceiue good inspirations, &
not to bring them to ful ef-
fect. I haue worne out
my whole age onely in be-
ginning; I haue alwaies fai-
led almost in the assay.

When I haue setled my 18
selfe to deuotion and pray-
er, O good God! how te-
dious hath the time seemed,
how irkesome hath the ex-
ercise been vnto mee? how
dul, drowsie and lumpish
haue I beene therein? how
were my thoughts distrac-

ted?

ted? what haſt haue I made vntill I had giuen ouer, to attend ſome other buſineſſe or delight, which was more agreeable to my taſte and liking? By this meanes my prayers haue been, like the drinke which was offered to my Sauiour vppon the Croſſe; wine mingled with mirrh and gall: and I haue beene as one of *Pilates* ſeruantes, who bowed their knees vnto Chriſt, and ſaluted him King; but therewith ſmote him, & ſpat in his face.

19 When I haue done good vnto any man, I haue not forborne to boaſt thereof, like vnto the henne, which cackleth at euery egge that

ſhe

ſhe doth lay: inſomuch as the thiefe of vaine-glory hath ſtoln away the acceptation of that which I haue done. In performing any other good worke, with what coldnes haue I beene carried? with how many eyther errors or defectes hath it beene fraughted? And if it bee true that thou regardeſt, not ſo much the action as the intent, how many of my workes haue beene ſo free from vaine reſpects, that they ſhoulde be, I will not ſay acceptable, but tollerable in thy ſight? for I find that I haue beene moued to doe them, ſomtimes at the importunitie of other, ſometimes for

cuſtom & for maners ſake; ſometimes for my own particular either eſtimation, or contentment; neuer ſincerely for the loue and ſeruice of thee. I haue neuer eyther loued or ſerued thee alone, becauſe I haue not loued and ſerued thee for thy ſelfe.

20 If I haue buſied my ſelf in talking or meditating vpon diuine matters, it hath been rather in curious queſtions, then in pointes eyther neceſſarie to inſtruct, or profitable to ſtirre me. I haue beene more ſtudious to enquire where hell is, the how to auoide it: I haue beene more carefull to know whether wee ſhall know one a-

nother in heauen, then eyther careful or painful how to come there. I haue beene forward to learn, what thou haſt not eſteemed neceſſary to teach; I haue had eares to liſten, where thou wouldeſt not haue a tong to ſpeake. To conclude then as I begā; If I examine my actions, if I weigh my wayes, if I trie the footſteps that I haue troden, I ſhall not finde any one of them; one is a ſmal number, and yet I aſſure my ſelfe, I ſhall not find any one, that may bee iuſtified in thy 21
ſight. My beginning was corruption; my cōtinuance hath beene ſinne; my ende ſhall bee death, the reward of ſinne.

22 O ſinne! the death of the ſoule, and the very life and ſoule of death; I would not repell thee when thou diddeſt preſent thy ſelfe vnto mee, and after entertainement I am not able to expell thee. O voide of all ſparkes of pietie! O worthy to be lamẽted with nõ other teares, then were ſhed for the deſtruction of Ieruſalem! miſerable is the day of my birth, but more miſerable ſhall bee the day of my death: for then all the delightes of this life, will be turned to a ſmoake, to a ſhadow, to a dreame, to nothing; and then will bee the beginning of euerlaſting torments.

My soul is weary of my wicked life; I grieue to liue, and I feare to die. What then shall I do, perplexed sinner, but absolutelie neither, and in a maner both? euen to die so long as I liue: to liue, I say, in lamenting the errours of my life, and to consume all the parts of my life which are to come, in bewailing euerie parte thereof which is past. 23

I will therefore esteeme both the pleasures and preferments of this present life, my most deceitfull and flattering enemies. I will reioyce onely, when I can bee sorrowfull for my sinnes: when all dishonours and pnnishmentes doe runne

vpon

24 vpon mee for the same. I will also take armes against my selfe, and be cruelly seuere, both in punishing and despising this vile dunghil, the stink whereof I am vnable to endure. In all things I wil seeke nothing but the honour of God, & the contempt and confusion of my selfe. And because I alone am not sufficient to abase and abhorre, my selfe as I haue deserued (because man being in himselfe either sin or no thing; who can descēd to the bottome of his miseries, and contemne himselfe as these two require?) I will therefore craue aide of all the creatures in the world, and will desire to be despi-

sed by them, for so much as I haue done the like to the Creator of them all. I will pray and prouoke all men to take compassion vpon me, and wil loue them with true affection that shal help me herein

But, it is a greate increase of my mesery, that I am not yet so sharply touched with sorrow, as both my present distresse & imminent daungers do vrgently require. It greiueth mee that I am not sufficiently grieued for my sinnes; but do still go on so careleslely affected, drawing in the delightes of this Worlde soe securelie; as though I were vtterly igno rant of my owne condition, 26

as

as though I had already paſſed the day of my death, the day of my accoumpte; as though I had already eſcaped the paines of hell, and did euen now raigne with thee in the ſtate of glory.

What doſt thou, O vnprofitable ſoule? O ſinneful! O ſenceleſſe ſoule, wherefore art not thou more liuely moued? What preſente taſt of ioy doſt thou enioy? What future either hope or expectaton doſt thou either feel or feede? Thy ſins do wrap thee in the wrath of God; and thy death, thy iudgement, thy torment is at hand.

O condition! O times! And how then ſleepeſt thou, O

dull Soule? not dull but dead if thou ſtarteſt, if thou trembleſt not at the ſound of theſe terrours, Drie and withered tree, worthie to be cutte downe and caſt into that fire, which doth alwayes burne and neuer cõſume, where are thy fruits? What haſte thou euer brought forth but ſharp and ſower Sinnes?

§. 2.

OF

The seuerity of God against Sinne; and how *greuous euery sinne is* which willingly we commit.

1 *GOds seueritie against sinne by example.*
2 *Gods seuerstie against sinne by his word.*
3 *Multitude of Sinners, is no excuse for Sinne.*
4 *No Sinne is to be esteemed smal.*
5 *Euerie Sin is a contempt of God.*
6 *The lesse our Sins seem vnto vs, the greater is our contempt.*
7 *Sinne breedeth in vs a hate a-*

gainſt God.

8 The difference betwene an Atheiſt and a Sinner.

9 Sinners are in open hoſtilitie with God.

10 In regard of our ſelues our ſinnes are iniurious to God many waies,

11 The loſſe which a ſoule incurreth by Sinne.

12 Wherefore eternall puniſhment is inflicted for a temporall offence

13 The firſt reaſon drawne from the goodneſſe of God.

14 God vſeth mercie towardes the Damned.

15 The ſecond reaſon is drawne frō the greatneſſe of God.

16 A ſinner only is rebellious againſt God.

17 Seuere iudgementes of God againſt Sinne.

18 God declared his hatred againſt Sinne by the ſufferings of his Son.

19 A prayer.

20 The crucifying of Chriſt is the greateſt action that euer was in the world.

21 *Our life should bee a dying with Christ.*
22 *Mindes set vpon matters of this world, are alwayes vnfruitefull.*
23 *What God requireth of vs.*

PEraduēture thou suppoſeſt, that God noteth not the number of thy ſinnes. What? hee that numbreth thy haires, will hee not number and note thy ſinnes? Conſider then, (O willing to deceiue thy ſelfe) how ſeuere and rigorous God hath declared himſelf at all times, both by example and alſo by his word, as well in obſeruing, as in puniſhing offences. This is manifeſt, by the curſe which was caſt vpon

Adam, and vpon all his posterity, and (in a sort) vpon all Creatures, for once violating one commandement; by the drowning of the whole world together: by the reprobation of *Esau* & of *Saul*: by the destruction of *Chore*, *Dathan* and *Abiram*, and of the whole tribe of *Beniamin*: by the punishment of *Moses* and of *Dauid*: and by the like iudgements vpon many other, whom God had more cause to spare, then he hath to tollerate thee; for lesse & fewer sinnes also then thou hast committed.

Hereupon it is said, that God is a iust, a great, a terrible God, (a) and that it is a

(a) Deut. 10.

horrible thing to fall into his handes (b) And although Christ came into the world, in al mercy and mildenesse, with infinite loue, with inestimable liberality, to redeeme vs; yet in the pointe of taking account for our actions, hee professeth that he is a seuere man, reaping where he sowed not, and gathering where hee cast not abroade; punishing, not onely those, who eyther riotously or negligētly mispend his treasures, but those also who idely refuse, both to exercise and encrease the same (c). Hee threateneth damnation also, not onelie to those, who worke iniquity (d), but

(b) Heb. 10.31.

(c) Math. 25.

(d) Mat. 13.41.

to

to thoſe likewiſe who are not cloathed with righteouſneſſe (e); whom he ſhall find a ſleepe (f), whom not attending his ſuddain comming with Oyle in their lampes (g). He preſcribed to the ruler noe other rule, whereby he might be ſaued, but by keeping the commādements (h), He left alſo in charge to his diſciple, *to keepe his commaundemenses* (i) and to teach men to obſerue all his commaundementes, whatſoeuer (k), otherwiſe they ſhould bee ſo far from louing him (l), that they could not know him (m).

(e) Mat. 22.13.

(f) Mat. 25.5.

(g) Mat 25.12.

(h) Luc. 18. Mat. 19,17.

(i) Io. 14. 1

(k) Mat: 28,20.

(l) Io. 14. 15.

(m) 1. Io. 2.

Further hee hath eyther thretned or warned vs, that whoſoeuer ſhall break one

of the leaſt of his commandements, he ſhall bee called the leaſt in the kingdom of heauen (n); that his creditors muſt pay the vttermoſt farthing (o); That we ſhall be called to a moſt ſtrict accompt (p), inſomuch, as not ſomuch, as not an idle word (q) as our errours (r), as our very righteouſnes ſhall eſcape iudgement (ſ): that all other reſpectes ſet aſide euery man ſhall bee dealte withal euen as he hath done (t): that the way is ſo hard, and the Gate ſo ſtraighte which leadeth vnto life, that fewe ſhall either find or follow the ſame (u).

(n) Mat. 5 19,
(o) Mat. 5 26,
(p) Mat, 25.
(q) Mat. 12.36.
(r) Eccleſ 15.
(ſ) Luk. 12
(t) Mat. 16.27.
(u) Mat. 7

3 But thou wilt ſay perhaps that there are, if not grea-

ter, yet moe ſinners beſides thy ſelfe; and thoſe alſo not of the meaneſt ſort. Ah foole; dooth hee deſerue a leſſe puniſhmēt, who kileth an innocent accompanied with others, then hee that murdereth an innocent alone, doth a man endure leſſe paine if hee burneth with many, then no other doth burne but himſelfe? This is indeede the complement of abſurditie, to ſuppoſe that one Sinner ſhall beare out another: for herein alſo might the Diuels receiue ſome comfort, becauſe they are manie. But it is rather an agrauating of thy ſinnes, that hauing ex- Mar. 5.

amples on both sides set before thee, thou haste in thy corrupte choise followed, not the best, but the most, that hauing companie of both sortes offered vnto thee, thou hast ioyned thy self to the great men, rather then to the good; that vnderstanding both the importance, and necessitie of thy daunger, thou diddest weakely want, eyther will to abhorre or indeauour to decline it.

But thou supposest peraduenture, that thy sinnes are not great, and therefore althoughe they may bee seuerely examined, yet shall they not be so sharpely pu-

nished. *Sinnes not great?* I woulde the greate Iudge would so esteeme them: I would I could rightly say so; I would indeede it were so. And yet a Citty may as well bee taken, at a little hole, as at the large gates: a man may as soone be drowned, in a small riuer, as in the maine Sea, a Souldier may as readily bee slaine, by a ronnd Bullette as by a long Speare, and those sinnes which wee esteeme not great, are alwayes sufficiente enough, and sometimes most daungerous in working our destruction.

But howe dare a man accounte any Sinne to bee small? Is not euery sinne by

preuarication) an opprobrious reiecting of God? And can it bee a ſmall offence to diſhonour, to deſpiſe ſo great a Maieſtie? & one that is ſo exceeding both beautiful in himſelfe, and beneficiall towardes thee? Conſider then O wretched ſoule, eyther malicioufly blind, or groſſie ignorant, what an intollerable iniurie thou offereſt vnto God by euery ſinne, which wittingly thou doeſt commit; and that as wel in regard of him, as alſo in regarde of thy ſelfe.

In regard of God euery ſinne is extreamely iniurious, by reaſon, partly of the contempt, and partly

of the hatred which by that means is occasioned against him.

For, as in euery other election, so whensoeuer with aduisement thou giuest cõsent vnto sinne, thy vnderstanding entreth into an actuall deliberation, (although at al times thou doest not discerne it) in weighing the sweetenesse of the sinne which thou art about to commit, with the fauour and friendship of Almighty God, which therby thou must assuredly loose. And hauing deliberately examined and ballanced them both, thou reproueſt the wisedome of God, and shakest off thy obedience to

his order and disposition, preferring before it the law of thy lustes and bearing, thy selfe rebellious against him: thou contemnest that infinite goodnes and grace, which ought of al creaturs to bee affected; and shewest thy selfe vngratefull to his loue, which with all submission thou art bound to embrace.

Now, what greater indignitie can bee imagined, then thus vilely to valew the maiestie of God, to which as to their last ende all men ought to referre their actions, as to prefer a vaine point of estimation, a trifling delight or aduantage before it? and (as

God

God himselfe complaineth by one of his prophets) *To dishonour him for a handfull of barley, and for a peece of bread?* Insomuch as the lesse thy sinne seemeth vnto thee, the greater is thy cõtempt, in forsaking him to pursue it, in reiecting him to enioy it. What like iniury was euer offered to Christ in this world? That of *Iudas* in selling him? But *Iudas* soulde him for thirtie peeces of siluer, and thou many times for a base and beastlie pleasure. That of the Iewes in refusing him, and choosing *Barrabas*? But they refused they knew not whome; and thou knowest whom thou doest

Eze. 13, 12.

6

refuse

refuſe. Finally, *Iudas* ſould, and the Iewes reiected Chriſt but once; but thou doeſt both, ſo often, as with deliberation thou committeſt any ſinne.

And it is not onely a careleſſe contempt which a ſinner beareth againſt the maieſty of God, in valuing
7 euery vanity aboue him; but therewith alſo ſuch a cruell hate, that hee woulde (if hee were able) diſarme him of his authority, pul away his power, and euen caſt him out of his ſtate: ſecretly wiſhing (howſoeuer hee carrieth his countenāce and ſpeech) that there were no immortality of the ſoul, no account of our actions,

no rewarde, no reuenge; & in a worde, no God to punish sinne, that hee might more boldly bath himselfe in the imaginarie contentments and pleasures thereof. For which cause there seemeth to be no great difference between an Atheist and a sinner; because, as the one thinketh that there is no God, so the other wisheth that there were none. 8

Hereupon God, who exactly feeleth the pulse of our heartes, who searcheth the most secret thoughtes, and seeth this traiterous affection of sinners against him, declareth them for his enemies in diuers places of the Scripture, and denoun-

ceth

9 ceth open hostilitie against them. As namely, where it is saide, that hee hateth both iniquitie and those that worke it; that all the thoughtes, wordes and workes of the wicked, euen their good actions also are abhominable vnto him: insomuch, as he cânot endure sinners to praise him, or to talke of his testament, or to prophane his name with their vnleauened lips. The Prophet *Dauid* saith: *Loe thine enemies (O Lord) Loe thine enemies shall perish; and all the workers of wickednesse shall be destroyed.* Also the Lord himselfe thus threateneth the wicked, thus thundreth against them, in these tearms

Psal. 5. & psal. 11.

Pro. 15. Esd. 1, Psal. 50.

Psal. 92.

tearmes doth openly defie them. *If I whet my glittring sword, and my hand take hold on iudgement, I will execute vengeance on my enemies, and reward them that hate me. I will make mine arrowes drunk with bloud, and my sworde shal eate flesh, when I beginne to take vengeance of the enemie.* Deut. 32. 41.

In regard of thy self thou offerest iniurie vnto God, whensoeuer thou doest sin, in that thou doest thereby deface and mangle his liuely image, drawen by himselfe in the substance of thy soule: thou prophanest his holy Temple, which he had clensed and consecrated for himselfe, and makest the same a dunghill of vnclean 10

drosse,

drosse, a very denne of dragons and of diuels: thou expellest him out of the iust possession which hee helde ouer thee as a father, and compellest him as a Iudge to iayle thee by iustice: thou dispoylest thy soule of her riches, of her roabes and heauenly attire, thou woundest it euen to the centre, and doest very abhominably both deface & defile it. Thou abusest all the giftes and benefites of God to his dishonour, like vngrate & vngracious debters, who oppugn their creditours with their owne goods. For that vnderstanding which God gaue thee to meditate vpon his lawe,

thou

thou doeſt conuert or rather peruert to deuiſe how to tranſgreſſe it; the wil which God gaue thee to loue him aboue all thinges, and thy neighbour as thy ſelfe, thou doeſt defile with horrible hate; the tongue which hee lent thee to poure forth his praiſes, thou blotteſt with blaſphemies & vglie othes; thoſe hands which hee framed as inſtrumentes to feed and defend the poore, doe waſte their ſtrength in crueltie and rapine; thy whole ſoule and body, all the faculties of the one, all the ſences and members of the other; thy abilities, thy health, thy ſtrength, thy life, which were appointed

for

for the holy seruice of God; are wholy imployed to his dishonour.

Pro. 13, 21 Hereupon the Scriptures conclude, that sinne maketh men miserable; and that they who commit iniquity hate their own soule. Psal. 10 11 Because by embracing of sinne the soule looseth; first, the grace of God, with all the vertues and consolations of the holy Ghost, (especially the comfortable gueste of a good conscience) which do vsually eyther attend or as companie that grace: Secondly, it is cast out of the fauour of God; whereby it looseth, first, his protection and prouidence in matters of

this life; ſecondly, all expectation and right of the ioyes & felicities of the life to come. And vpon the priuation of all this good, it ſtandeth neceſſarily poſſeſſed with three contrary euils. Firſt, that it is made ſubiect vnto ſinne, with all the impurities and horrors (eſpecially, the ſting of a guilty conſcience,) which do vſually attend or accompany the ſame. Secondly, that it remaineth in this life in the power and poſſeſſiō of the Diuel, who ordereth all the actions thereof, who directeth whatſoeuer it doth. Thirdly, that hauing renounced Chriſt, and made it ſelfe a perſecuter of him,

defi-

defiling and treading vnder foote his moſt precious blood, it is engroſſed in the booke of perdition, and abideth in terrible expectation of iudgement and fire.

12 And that thou maieſt not, O ſecure ſoule, eyther maruaile or doubt, that eternall puniſhment ſhould bee inflicted for a temporall offence, conſider further, that euery ſinne is ſo infinitely both heinous in it ſelfe, and hatefull vnto God, as it is impoſſible for any mortall wit, eyther to vtter or vnderſtand. The reaſon hereof conſiſteth in two pointes; the one drawn from the goodnes of God, the other frō his greatnes.

For

For the goodneſſe of a partie, as it doth much increaſe the qualitie of an offence offered vnto him, ſo doth it cauſe in him an hatred of euill, anſwerable in proportion to it ſelfe: inſomuch as the better any one is, the greater is an offence committed againſt him, and thé more doth he hate and abhorre any euill. 13

And therefore, as God is infinitely good, ſo is any ſin againſt him infinitely euil; ſo doth hee infinitely both loue vertue and hate vice; and ſo will hee infinitely in the ende, recompence the one; and puniſh the other.

And hereby an errour ap-

peareth

peareth; wherewith many are poſſeſſed, who, becauſe God is mercifull and good, are emboldned to preſume to perſeuere in their ſinne. Aſſuredly, God is mercifull, and therefore to be praiſed; God is good, and therfore moſt worthy to be honoured and obeyed. If thou doeſt diſhonour ſo good a God, the more thou ſhalt extol his goodnes, the more doeſt thou aggrauate thine own offence; thou doubleſt thy euill in making his goodneſſe the cauſe thereof. It is the part of iuſtice to defend the dignity of this goodnes, and not to ſuffer ſo high an iniurie to paſſe vnpuniſhed.

O vnspeakeable goodnes of God, knowne vnto vs by faith, pursued by hope, tasted by loue, possessed by glorie; O insearchable goodnes, which iustifieth the law of eternal punishment, for a temporall offence; then which, in the iudgement of man, nothing seemeth more strict, nothing more rigorous. For, seeing thou O Lord, art a bottomles depth of goodnes, an endlesse Ocean of mercies, as thou art liberall in rewardes, so art thou pittifull in reuenge: alwaies thy rewards are greater thē our labours, & thy punishmentes alwaies lesse then our euill. Thy mercies are

aboue all thy workes; thou
filleſt all places with thy
14 mercies: not heauen and
earth onely, but hell alſo,
which is the place of the ri-
gour of thy iuſtice. For
no man dareth affirme, that
thou vſeſt not mercy to-
wardes the damned; and
that their ſinnes are farre a-
bove their torments. How
then may wee ſay, that the
paines of hell, both endleſſe
and intollerable, are not
onely iuſt, but fauourable
alſo, in regard of any tem-
porall ſinne? Thy good-
nes, O Lord, is ſo incompre-
henſible, that all the tor-
ments of hel are to be eſteе-
med a milde puniſhment, to
him that preſumeth to of-

fend

fend the ſame.

Againe, the greatenes of an offence is eſteemed, according to the greatnes and worthineſſe of the partie againſt whom it is committed; as the ſame iniurie offered to a peaſant, and to a Prince, ſtandeth not in one degree; as principally of offence, ſo conſequently of puniſhment. Hereupon it followeth, that ſeeing God is a God of vengeance (a), *A great God, mightie and terrible* (b), who ſitteth vpon the heauens, and preſſeth the earth with his foot (c), *Whoſe looke drieth vp the depthes, & whoſe wrath maketh the mountaines to melt* (d). Who with a word 15

(a) Heb. 8.30.
(b) Deut. 10.17.
(c) Eſ. 66 1.
(d) Eſ. 8 23.

made all thinges, and with the same facilitie doth gouerne, and is able againe to destroy the same. Who worketh all thinges, and is neuer distracted; who worketh alwaies, and is alwayes quiet. Who is in all places and neuer moueth: who both filleth and also inclo-seth all things. who sitteth in his throne of estate, enuironed with flaming chariots, and casting a swift floud of fire from his countenance, whome many millions of Angels doe attend and adore (e). whose face is burning, whose lips are full of indignation, whose tong is a deuouring fire, & whose breath is a violent floud (f)

(e) Da. 3.

(f) Es. 30. 27.

Before

Before whome the ſtars are obſcure, the angels vnclean, all beautie baſe, all ſtrength feeble, all knowledge vain, all goodnes eyther imperfect or euill, all perfections farre more dimme then is the light of a candle in the clear ſunſhine. At whoſe preſence all powers, euen the diuels ſtoupe and tremble. Vpon whoſe vertue and will all creatures do depend, receiuing the influence of ſome beames of his maieſty, wherby they doe both act and conſiſt, & without which they preſently periſh: whereupon they doe, (with a reuerence compoſed of ioy and of feare) both honor and ſerue him,

16 in accõplishing those actions for which they were created; except onely a sinner, who emboldneth himselfe to rebell against him. In a word; seeing he is who he is (g) an infinite being, in comparison of whome all thinges that are haue no true being; as proceeding and depending altogether of him, who proceedeth & dependeth onely of himselfe. Who onely knoweth what he is; and the more inferiout we are vnto his Essence, the further wee are from comprehending the same; insomuch as hee that thinketh fully eyther to discribe or praise him, shal infinitely abase his greatnes

(g) Exo. 3

by

by the one, and his glory by the other. Seeing, I say, that the gratneſſe of God is infinite; ſeeing alſo that euery ſinne which aduiſedly we commit, is not only a proude contempt of him, but a malicious blow ſet vpon his face; It followeth, that the greatnes or guilt of euery ſuch ſinne is alſo infinite; & conſequētly, that it deſerueth infinite both hatred and reuenge; euen equall to the Maieſty that is offended.

Hereupon is grounded a iuſtification of many iudgementes of God in puniſhing of ſinne, which in the ſhallow ſence and cenſure of man, do ſeeme, not onelie 17

ſtrange, but admirable, and almoſt incredible. As that for one proud thought againſt his Maieſty, ſo many millions of Angels, created with exeeeding priuiledges of perfection, were caſt out of glory, and irreuocably condemned to hel fire. That for eating the forbidden fruit, at the prouocation of an other, *Adam*, with all his poſteritie, yea al creatures of the earth were curſed. And although many are deliuered from the guilt of that ſinne, yet doth the chaſticement therof, by many temporall miſeries, beate grieuouſly vpon them. Neither would the wrath of God the Fa-

ther be satisfied, for the eternall punishment of that disobediēce, but by the sufferinges of his oneiy sonne. who although he was both innocent, & infinitely beloued, yet, when hee had subiected himselfe in our flesh to his fatherr iustice, he ceased not ro loade him with miseries, to double many heauy blowes vpon him, vntill he laid down his life, and surrendred his soule into his fathers hands.

And that thou mayest (O my soule) most plainely perceiue, the inestimable hatred of the Father against sinne, together with the liberall loue of the sonne towardes thee, call to thy 18

consideration, what sharpe and seuere stripes, the one inflicted, the other endured; that thou maiest bee prouoked thereby to order thy actions, with feare of that iustice, and loue of this mercie: otherwise to assure thy selfe, that thy charge shall receiue incredible increase, for contemning the one, & abusing the other.

(.·.)

A PRAYER.

AND thou, O ſweete Sauiour, make clay againe with thy ſpittle, to annoint my eyes; that I may ſee the ſorrows which thou diddeſt ſuſtaine. Bring mee, thy vnworthy ſeruant, into the treaſury of the true temple; that I may behold what an offering thou haſt made to thy father for me: peraduenture I ſhal be ſtirred thereby, to offer vnto thee ſome two mites of praiſe, which thy goodnes will vouchſafe to accept. I beſeech thee, wounded Chriſt, to guide my vnderſtanding, that I may 19

thinke of thee what I ought, and soften my soule, that I may feele what I doe thinke. I summon you all the thoughtes of my soule, that you presentlie appeare, and attend my Saviour, in the greatest action that euer was in the world: for all actions are but shadowes, in regard of the crucifying of the son of God. And in vaine did he suffer tormentes for me, if I take not a touch of them, if I doe not vnderstand them.

O good Iesu, O the loue of my soule, open to mee thy bloody side, that I may collect therin my dispersed desires: let me esteeme the pouerty, the ignominie, the

foo-

foolishnesse of thy crosse, before all the glorie and gaine of this mortall life, before all the wisedome & wealth that this world can affoorde. Let thy paines quench in mee all sensuall pleasures; Let the continual memory of thy sharpe & shamefull passion, restraine my desires, from the riotous pursuit after worldly vanity

O sweet Iesu, I desire nothing more in this life, then with thee to bee crucified; I would not liue but to die with thee: for I would not liue, but onely in thee; and it is manifest that I liue not in thee, if thou diest without me. Therefore O Lord Iesu, either take away 21

thinke of thee what I ought, and soften my soule, that I may feele what I doe thinke. I summon you all the thoughtes of my soule, that you presentlie appeare, and attend my Sauiour, in the greatest action that euer was in the world: for all actions are but shadowes, in regard of the crucifying of the son of God. And in vaine did he suffer tormentes for me, if I take not a touch of them, if I doe not vnderstand them.

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foo-

fooliſhneſſe of thy croſſe, before all the glorie and gaine of this mortall life, before all the wiſedome & wealth that this world can affoorde. Let thy paines quench in mee all ſenſuall pleaſures; Let the continual memory of thy ſharpe & ſhamefull paſſion, reſtraine my deſires, from the riotous purſuit after worldly vanity

O ſweet Iēſu, I deſire nothing more in this life, then with thee to bee crucified; I would not liue but to die with thee: for I would not liue, but onely in thee; and it is manifeſt that I liue not in thee, if thou dieſt without me. Therefore O Lord Ieſu, either take away 21

my

my life, or work in my soule the effectes of thy death: for wherefore was I born but to die with thee? to embrace thy naked body vpon the Crosse, with the armes of all my affections? to runne into thy wounds, & there to settle my abode? this. I must endeauour, this I do entreate, this with al the forces of my soule, I will both pray for and pursue: for this I renounce all other things; for this I will forsake my selfe. O sweete Sauiour, feede me with thy flesh, inebriate me with thy blood; giue me thy woūds, O Lord, & I desire nothing else. They are my phisicke, my foode, my raiment, my

riches

riches, my ornamentes, my defence: they are my whole life; they only are sufficient for me.

Gracious Lord, wherefore hidest thou thy selfe? wherefore hearest thou not thy distressed seruãt? Thou camest into the worlde to seeke sinners, and wilt not thou thy selfe bee founde? thou hast giuen thy self, vnto me, and for me, and shal I not bee pertaker of thee? Thou hast made for me the heauens, the earth, and all the riches therein contained; but who desireth these thinges at thy hand? Take them, O Lord, take them all vnto thee; and distribute them where thou thinkest

meete:

meete: I haue neither need, nor pleasure in them; they are not able to satisfie my
§ 2 soule. As the mountaines which contain mines of siluer & gold, are alwayes vnfruitfull; so are the mindes that are set vppon them. I demaund of thee nothing but thy woundes, nothing but thy blood; all thinges are base vnto me in regard of thy ignominious death This is al my want, this only doe I desire I desire neither the plenty, nor pleasures, nor prefermēts of this world, but only thy woūds; my soul is desirous to enter into rhy wounds, and to be refreshed with thy blood.

What am I, O desire of my

soule,

ſoule, that thou ſhouldeſt not admit my poore petition: I am vnworthy, I grant, to receiue any fauour from thee; but of thy goodnes I beſeech thee, do vnto mee that fauour which thou diddeſt to the thiefe; that I may be crucified with thee, that I may ſuffer by thy ſide, that thy death may inſeparably adhere vnto my life: that all my happineſſe, all my hopes, may bee faſt fixed vpon thy croſſe. For, as it was the greateſt fauour which thou couldeſt do vnto vs, to giue vs thy life; ſo is it the next, to giue vs licence to ſuffer with thee.

O good Ieſu, what ſhall I returne vnto thee for this

thy

thy passion? for it is a greater benefit, that thou diddest die for me, then that thou diddest make all creatures for me. What recompence then shal I giue vnto thee? For I haue nothing but frō thee, neither can I doe any thing without thee. O my redemption, I doe heare thee crie hourely vnto me; Pro.23. 26. *Sonne giue mee thy heart.* My heart liberall Lord? Why, thou hast giuen thy selfe wholy vnto me, and shall I returne vnto thee nothing but my heart? Ah, how gladly wold I giue it to thee; but it is so vnquiet, and so vnclean, that I dare not presume to presēt it before thee. But take it, louing Lord, take

take that wherof thou talkeſt, command that which thou demaundeſt: and as S. *Peter* ſaide vnto thee, when thou diddeſt waſhe his feete, *not my feet only but alſo my head and my hands*; ſo, not my heart onely, but all my members. Take my heart, I ſay, vnto thee, which thou haſt bought with the deereſt bloude that euer was ſhed; ſcourge it, crucifie it, kil it & reuiue it, that it may becom both willing & worthy to remaine with thee. Io. 13. 9.

O king of glory, what an honour is it to our hearts, to be both accepted and deſired of thee? whoe would not prefer it, before all the preferment of this worlde?

Merci-

Merciful Lord, is this all thy gaine? is this al our gift? Ifee then, that thou desirest nothing but our aduaunce-ment: that wee cannot giue thee any thinge but that which doth encrease our good. Thou desirest not our substance, but only our selues, not for any necessity, but altogether for pittie; & for this thou giuest thy self to vs again: thou giuest thy selfe wholy vnto vs, if wee will giue our hearts vnto thee. Certainly, if my hart were as great as the heauēs, if it were worth ten thou-sand worlds, seeing thou, O Lord, desirest to haue it, it shall noe longer abide with mee; I will not apply it vnto

any

any creature, but wil intirely yeeld it vnto thee. O my kindred and kind frinds, O all creatures of this world, yee thieues and harlots in stealing away my hart from my God; depart from me, I will not serue you; you are noe wayes able, either to comfort or cõtent me. take thou my heart, O Lord, and tye it to thee with the chaines of thy loue; that it may follow thee in all the passages which thou hast troden for mee. Let it attende thee into the garden, before the high priests, before *Herod*, before *Pilate*; take it vp to the crosse vnto thee, put it into thy bosome, through the wide wound of thy side;

take

take it with thee into thy graue; that it may also arise with thee from the dead ascend with thee from sinners, and reigne with thee among thy Saintes.

12

Of

§. 3.

OF

The paines & punishmentes which Christ endured for Sinne. And first of his agony in the Garden.

1 *Christ did most manifest and declare his love towards the end of his life.*

2 *The doctrine of Christ what it was.*

3 *What were the actions and carriages of his life.*

4 With

4 VVith whō Christ was accōpanied in the Garden of Gethsamine.
§ Christ begun his conflict with prayer.
6 Four pointes to bee obstrued in prayer.
7 VVherefore Christ prayed that this cuppe might passe from him.
8 The bodilie tormentes of Christ were not comparable to the tormentes of his Soule.
9 These torments are testified, by his bloudie sweat.
10 Our sinnes were the burthen vnder which he did sweat.
11 Sinne did lye most heauie vpon Christ.
12 The sufferinges of Christ were intollerable.
13 VVee are prouoked thereby to loue him and abhorre our sinnes.
14 A Prayer.

AND, omitting the baseneſſe of his birth, the manifolde miſeries of

his

his whole life, wherein hee toke vpon him the ſhape, not onely of a ſinner, but of a ſeruant: conſider, (O my ſoule) the time onely of his death, wherein moſt eſpecially hee manifeſted his loue. For as euery naturall motion, groweth more vehement towardes the end, ſo the loue of Chriſt towardes the true Church, his ſpouſe, and conſequently towardes euerie ſoule which is in the ſtate of grace, receiued no increaſe, becauſe it could not, (for he loued vs alwaies in the ſame degree, wherein he loueth himſelfe. And if he could haue borne greater loue to himeſelf the ſame he would

haue

haue borne towards vs) but did more manifeſt and declare it ſelfe towardes the end of his life. And as many kindes of fire, the more water wee caſt vpon them, the hotter they burne; ſo both the apprehenſion, and preſence of death, were ſo far eyther frō quenching or frō cooling his loue, that they gaue a more liuely light to the ſame. Therefore, as in al the paſſages of his life, from his cradle to his croſſe, ſo moſt eſpecially towardes his death, all his doctrine was, the true rule of wiſedome; milke for the weake, meate for the ſtrong, medicine for the ſicke; not too deepe for the

ſimple,

ſimple, not too ſhallow for the wiſe; but as a foorde, wherein the Lambe may wade, and the Elephant ſwim. Al his actions were, the workes of iuſtice & of mercy, examples of al vertues, but moſt eſpecially of humility, the foundation of al other vertues; and of loue and pitty, whereof our miſeries ſtoode moſt in need. All his carriage was, euen a pure glaſſe, wherin we may eſpie, whatſoeuer is eyther wanting or amiſſe in our behauiours; euen the booke which the Prophet ſaw, written both within and without; within by inſtruction, without by example of life; wherein we haue, Ezech. 2.

what to contemplate, what to imitate, what to admire; whereuppon whosoeuer doth, not onely studie, but (like the Prophet) feede, hee shall attaine vnto admirable both knowledge and vertue.

4 When hee entred then the combate of his passion in the garden of *Gethsemenie*, accompanied with those three disciples, who (not long before) had seene his glorious transfiguration vpon mount *Thabor*; to the end, that seeing in him then so different a change, they might esteeme thereby the inestimable greatenes, both of the seuerity of God, & of his loue: O treasure of hea-

uen! O light and life of the world! how was thy glorie obſcured? thy ſtrength abated? thy courage appalled? inſomuch as thou diddeſt acknowledge to thy diſciples, that thy ſoule was heauie vnto the death.

Forthwith thou diddeſt beginne thy conflict with prayer, giuing example to vs, in all our enterpriſes to doe the like; teaching vs alſo, after what manner wee ought to pray. For firſt, in that thou diddeſt fall proſtrate vpon the grounde, thou diddeſt therby inſtruct vs, that with all humility & reuerence we muſt preſent our ſelues before the maieſty of God; & not with ge-

5

6

ſture, either ſo ſtately, or negligent, as though wee did onely talke with him, & not ſue vnto him. Secondly, by thy earneſt praying we are inſtructed, with what attention and feruencie we ſhould beate at heauen gates. Thirdly, by thy often praying, we haue example of perſeuerance; vntil he that doth giue vs courage to continue, ſhal giue vs alſo grace to obtaine. Laſtly, thou haſt taught vs to renounce our owne will, and reſigne our deſires to the pleaſure of God: whoſe will whoſoeuer doth praiſe and approue, hee is truely humble. Theſe points, if at all times we endeauour to per-

forme,

forme, but chiefly in the agonies of death, when the flesh panteth, and trẽbleth, and strugleth for life, the Angels will assuredly come to comfort vs; and God wil send vs strength to beare, whatsoeuer hee doth not please to remoue.

But wherfore diddest thou pray (O my Sauiour) that if it were possible this cuppe might passe from thee? Diddest thou not willingly offer thy selfe in sacrifice for sinne? O desirously. For no necessity could be cast vpō thee: no necessity of iustice, because thou wert innocēt: no necessity of constraint, because thou wert almighty, and haddest twelue legi- 7

8 ons of Angels at thy cōmād. But thou wouldeſt giue a comfort to the weake mēbers, that they caſt not downe their courage, in any tribulation, whenſoeuer the fleſh eyther murmureth, or ſtriueth againſt the ſpirrit. Alſo thou wouldeſt euidently declare, that thou diddeſt beare the naturall weaknēs of our fleſh; and that not without a moſt ſharp ſence of griefe, thou diddeſt paſſe through the thorns of thy paſſion.

Aſſuredlie, the paines which our Sauiour in body did endure, were exceeding great; yet nothing comparable to the tormēts of his ſoule. In bodilie

paines

paines it is possible, that some haue been as deepelie touched as hee; but in sorrowe of the soule, in the vnknowne sorrowes of his soule, there was neuer any came neere vnto him. And indeed, the paine of the bodie, is but the body of pain: the very soule of sorrowe, is the sorrowe of the soule. *The spirrit of a man* (saith Solomon) *shall sustaine his other infirmities; but a wounded spirit who can beare?* Pro. 18. 14.

To manifest this griefe and sorrowe of his soule one of the Euangelists said: *Hee began to waxe sorrowfull and grieuously troubled.* Another; *He began to be afraide & in great heauines*: Another; Mat. 26. 37. Mar. 14. 33.

Luke. 22. 44.
Mat. 26. 38
Mar. 14. 34.

He was in an agony. But most especially hee did expresse it himselfe, partely by speech, in that he said; *now is my soule troubled: now my soule is very heuy euē vnto the death:* but principally by action, in that, when no violence was offred him in body, whē no man touched him, no man stoode neere him; he was inwardly anguished with so great agonie, that, in a colde night, (for which cause afterwarde they kindled a fire) in the open aire, and lying vppon the bare earth, all the forces of his body were distracted, the humours disturbed, the powers opened, and he was cast into a bloody sweate.

Not a thinne faint ſweate; but conſiſting of greate drops, which iſſued ſo plēteous from euery parte of his body, that they paſſed through his apparrel, and trickled to the grounde in great aboundance.

O my ſoule, looke now, both vpon thy Sauiour, and vpon thy ſelfe: vpon thy Sauiour, as vpon the true *Adam*, not caſt, but come out of paradiſe for thy ſinnes, and labouring in a bloodie ſweate, to gette for thee the bread of life; vpon thy ſelfe, as vpon one of thoſe, who at that time were his only tormentors. For, the executioners did not then teare him

with whips, they did not then presse a crowne of thornes vpon his heade; it was not the nailes, not the spear, which thē did pierce him: but thy offences did
10 thus afflict him, thy sinnes were the sad burthen, vnder which so greuously he did sweate. For, then were represented vnto him the sinnes of the whole world, both past & to come; which to him, who bare so great loue and zeale to the honour of his father, coulde not but worke vnspeakable griefe. Also hee beheld the ingratitude of many, who woulde not endeauour to make profite of this benefite; which was a sharper

touch

touch vnto him, then al the tormentes which outwardly he endured: euen as it is leſſe grieuous for a man to take pains for another, thē to know that his paines ſhall not be regarded.

O my Sauiour, now diddeſt thou bend to vndergo thy burthē; now beganneſt thou to dip thy garmentes in bloud. Thou diddeſt lay vpon our ſhoulders a light burthen, and a ſweet yoke; but wee laide vpon thee ſo heauie a loade, that none but thy ſelfe was able to beare. No element is heauy in his proper place; & therfore as one that diueth into the water, feeleth no weight of the water which is aboue

him,

him; so he that is plunged in the depth of his sinnes, hath no sense how heauie they are; because sinne is there in his naturall place: but sinne in thee was out of his place, it was farre aboue his proper sphere, & therefore lay most grieuously vpon thee: for, if a sinner that is sanctified is often times so pressed with his own sins, that he crieth out with holy *Dauid*, *My iniquities are a sore burthen, too heany for me to beare*: How grieuous was this sea of sin vnto thee, from whom all sanctification doth flow?

Psal. 38.

O heauenly Father, what is this, that thy Sonne, thy innocent Sonne, thy onely

Sonne;

Sonne; thy Son in whom thou art wel pleaſed, in this humble and heauy manner laboureth before thee? The Fathers hoped in thee, and thou diddeſt deliuer them; they called vpon thee, and were not confoũded: wherfore then is thine innocent and onely Sonne, begotten of thy ſubſtance, forſaken of thee? wherefore art thou ſo ſeuere vnto him? ſo mercifull a Father, to ſo good and louing a Sonne. Is not thy wrath appeaſed, with this miſerable ſpectable of him that is ſo deare vnto thee? this bloody ſweate, whereof euery droppe is of greater value then all the Treaſures of the

world,

worlde, is it not a ſufficient ſatiſfaction for our ſinnes? a ſufficient price for our redemption? O admirable iuſtice! theſe were the light skirmiſhes to the maine battell which did enſue. Thy eyes, O holie Father, were fixed vppon the Croſſe; whereto vntill thy Sonne was faſtened, thou wouldeſt not bee ſatiſfied, thou wouldeſt not bee appeaſed. For ſo thou haddeſt before ordained, that death which was the curſe of ſinne, muſt alſo bee the puniſhment of thy Son; that the Diuel who preuailed by a tree, ſhould likewiſe by a tree bee ſubdued.

O ſweet Sauiour, what

a painefull purchaſe haſt thou made? what a ſharpe price haſt thou payed for my redemption? how intollerable (may I thinke) was the ende of thy ſufferinges, whereof the entrance was ſo admirably ſtraunge? and how cruell were thoſe tormentes to bee endured, which were ſo terrible in being expected? O my ſoule, let the ſight of thy ſinnes draw ſome droppes of teares now from thine eyes, ſeeing they did drawe ſo many droppes of bloud from euery part of thy Redeemers body. Take a little touch of that griefe, which did lie ſo heauy vpon him, whoſe power ſu- 12

ſtaineth

ſtaineth the heauens, that it made his ſoule heauie vnto the death; being ſo deepe drowned in the nature of man, that he ſeemed to forget that hee was God. Accuſe thy ſelfe, (O my ſoule) nay, condemne thy ſelfe of ſenceleſſe dulneſſe, if thou take not a deepe impreſſion of ſorrowe, both for loue to thy Sauiour, and for hatred to thy ſinnes; the one for enduring for thy ſake, the other for requiring ſo ſharpe a remedy. Be not in this point like vnto the diſciples that were with Chriſt who fel into a ſoūd & ſecure ſleepe, whileſt their maiſter both watched & ſweat for their redēptiō; like a louing

13

Father

Father, who laboureth oftentimes to feed his childrē whilst they remaine free, both from trauaile & care. Or if I bee so drousilie affected, wake mee, sweete Lord, with thy heauenlie voice; and if that will not serue, pinch mee then with some kind of punishment, that I may watch and pray, least I fall into temptation

And, O good Iesu, by this greiuous agony which seazed vpon thy soule, by this terrour and tremblinge which wholie possessed thy holie flesh; by all the paines wherein thou wert plunged for mee, detestable sinner, I most humbly beeseech thee; that in the last 14

houre

houre of my passage from this life, in that heauie hour, in that dangerous passage, in that cruell combate betweene life and death; whē feares and distresses both innumerable and extreem, will set vpon and beset my soule: giue mee stedfaste strength and confidence in thy mercy. O sweete Lord! in that houre of leauing the world, do not thou leaue mee; in that fearefull conflict, doe not thou forsake mee; but send thy holy Angel to assist mee, to minister courage and comfort vnto mee. Let not the temptations of the euill Spirite preuaile against me: let not his force ouerthrowe, let

not

not his herſwaſions ſeduce me. Arme my heart with the power of thy patience, that it be not diſtépered or diſtracted with any griefe; but that in all things my deſires may bee conformable to thy diſpoſition, euen as thou diddeſt ſubmit thy naturall will, to the pleaſure of thy father: aſſuring my ſelfe, that the thing cannot periſh which is committed into thy charge. O my ſtrength, I doe not ſue for a ſweet death, not for ſofte paines not for a gentle and fauourable diſeaſe; all this I refer to thy pleaſure and pittie; diſpoſe herein, not accordinge to my deſires, but according to the profit

and

and neceſſitie of my ſoule, I intreat at thy hand ſuch cõſtant courage, ſuch faith, ſuch hope, ſuch loue towardes thee, that the frailty of my fleſh bee not beaten downe with any feare or force of death: but that I may both ſafely and ſweetly paſſe, from the ſocietie which in this life we haue with thee by grace, to the ſocietie which thy Saints inioy with thee in glory

Amen.

§ 4.

HOVV Hee was sold, betrayed, and apprehended.

1. IN equallitie of affection betwene God and man.
2. Christ was willing to be crucified.
3. VVherefore Christ would suffer Iudas to kisse him.
4. VVherefore hee called Iudas friend.
5. VVherefore hee cast the band of men which came to apprehende him to the ground.
6. It was vnnecessarie, either to

guarde

guard, or to bind Iesus, for feare of his escape.

7 Of the infinite abasement of Christ.

8 A thankeful commemoration of the same.

9 How Christ descended from heauen.

10 Christ was apprehended for our discharge.

BVt when the son of God did in so high a degree, both loue & valme the sonnes of men; that he thought nothing paineful to him self, which might be profitable vnto them; how did the sonnes of men againe, either loue or value the Sonne of God? they imbraced euery occasion first to slaunder, and afterwards

to

to slea him: they solde him one to another, for thirtie peeces of siluer.

O malicious iniury! soe mortally to hate the author of life, as noe meanes are thought to meane to bringe him to his death: so vilelie to value the Lord of all creatures, as not many beastes are set at so base a price. O infinite inequality of affection betweene God and man! God came to saue man, and man goeth about to destroy god; god bought man, with the deerest drops of his bloud, & man sould God for thirty peeces of siluer. O good Iesu, the redeemer of those that were lost, the Sauiour of those

that

that are redeemed, whether did thy loue descend? Thou cammest into the world, when thou hadst no need, when wee had no merite; to sanctifie it with thy iustice, to inrich it with thy grace, to instruct it with thy doctrine, to confirme it by thy example, to redeeme it with thy bloud: that as by the pride of one, who being but man, did aspire to be as God, wee were condemned; so by the humilitie of another, who being God, became man, we should be saued. O Christ, if it was thy pitty, which brought thee to this basenes, it was thy goodnesse; if it were our prayers, it was

thy

thy gift.

Being sold at this price, to such cruel Merchantes as desired nothing of him but his life, the Traytor *Iudas* (whose feete a little before he had washed) came vnto him, attended with a bloody band: And how willing hee was to this his passion it did appeare, by his voluntarie presenting himselfe vnto them; and in that hee turned not away his face from the barbarous beast, who offered to kisse him. But, O innocent Lorde, what haddest thou to deale with traytors and tormentors? What courtesie betweene the Lambe and the Wolfe? What commerce betweene

that are redeemed, whether did thy loue descend? Thou cammest into the world, when thou hadst no need, when wee had no merite; to sanctifie it with thy iustice, to inrich it with thy grace, to instruct it with thy doctrine, to confirme it by thy example, to redeeme it with thy bloud: that as by the pride of one, who being but man, did aspire to be as God, wee were condemned; so by the humilitie of another, who being God, became man, we should be saued. O Christ, if it was thy pitty, which brought thee to this basenes, it was thy goodnesse; if it were our prayers, it was

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God and *Belial*? Wherfore wouldeſt thou apply thoſe lips wherein was found no deceite, to the mouth that flowed with fraude & malice? Thou kneweſt right
3 well, that mildeneſſe is a moſt forceable meanes, eyther to mollifie or conuince a malitious purpoſe: and therefore thou diddeſt not onely permit him to kiſſe thee, but diddeſt alſo ſmite his obſtinate hart with this ſoft ſpeech; *Friend wherefore commeſt thou? Doeſt thou betray the ſonne of man with a kiſſe?* But wherefore diddeſt
4 thou tearm him friend, who had betrayed thee? Euen to teſtifie, that although the knot of friendſhip was bro-

ken

ken on his part, yet with thee it remained whole and entire; euen to reduce them againe to thy friendship, thou diddest cal him friend. For could he but haue said with *Dauid*, I *haue sinned*; he should presētly haue heard, I *haue forgiuen thee*.

Herewith, *Behold Sampson, the Philistines are vpon thee*. Whom, although with thy omnipotent arme thou diddest cast to the ground, not for thy owne defence or escape, but to teach humane presumption, that it is able to doe no more against thee, then it pleaseth thee to permit; yet did they not thereby cease to assault thee. Neither diddest thou

for this cauſe ceaſe to ſhew thy mildeneſſe and mercie; thy lips were like the lillies; thy fingers did ſtill droppe pure myrrh: thou diddeſt both repreſſe and reproue the force which was vſed in thy defence; thou diddeſt alſo heale the harme which thy enemies had receiued. O curſed cruelties! curſed becauſe obſtinate; cruel, becauſe vniuſt; which neither the power of a miracle was able to aſtoniſh, nor the kindneſſe of a benefit could any deale appeaſe: but they proceeded notwithſtanding to lay ſacrilegeous hands vpon thee, as vpon a malefactor; to bind thy holy hands, which had

wrought

wrought ſo many miracles amongſt them; with rough and knottie cordes; and (thy diſciples eyther forſaking thee, or following all of) to leade thee away in a farre more opprobrious manner, then the Arke of the Teſtament was taken and carried away, by the vncircumciſed Philiſtines. 1. Sam. 4. 18. 6

But what folly is this, O yelewes; yea, how farre is it beyond all folly, to carry him with bands of men, who went to die of his free accord? Into whoſe braine could it finke, that he wold breake away, who did voluntarily preſent himſelfe vnto you? He that had power to giue life to the dead,

could hee not haue kepte himselfe in life? Hee that deliuered others from diuels, could hee not haue deliuered himselfe from you? Assure your selues, such is the infinite charity wherewith hee goeth to the Crosse, to appease the wrath of his father, and redeeme the sins of the world, that you shold haue more to doe, to keepe him in life, then you take vpon you to carrie him to his death; hee hath far greater both care and haste to redeeme you, then you can possiblie haue to murther him. His Father hauing giuen, and hee accepted the sentence of death, doe not feare eyther rescue or es-

cape; becauſe he goeth thereto, not driuen by force, but drawn by his obedience & loue. There is no man that feares death, but hee whom death is able to kill; but death had no ſuch power ouer the Sonne of God, who did voluntarily lay downe his ſoule, euen when he would himſelfe. O ſenceleſſe Iewes; he that is to burie ſo many figures, to fulfill ſo many propheſies, to accompliſh ſo great a buſineſſe, as the redemption of the whole world; how is it poſſible that he ſhoulde runne from you?

O good Ieſu, what baſe abuſe was here offered vnto thee? Certainely, if it had

not beene the will of thy father and of thy selfe, it had beene better that mankind should haue rotted in their owne corruption, then that thou, the infinit vertue, the perfect felicity, the true glory, the eternall worde & wisedome of the Father, shouldest haue been so vilely violated by them: but since it was thy pleasure, & because in this worke especially thou wouldest manifest thy loue, it is our parte to accept it with a thankefull minde, and with reuerence both to loue & praise thee for the same.

8 Let vs list vp our voices then in all places; let all creatures be summoned to

giue thankes vnto thee for this exceeding benefite. Lord thou hast pitied the baseneſſe of our condition; thou diddeſt deſcend into our diſtreſſe, and therby exalt vs to thine owne eſtate. O admirable diſpenſation of grace! thou haſt powred foorth thy treaſures without meaſure vpon vs: thou haſt left nothing worth the wondering, after that a creature ſo vile hy nature, ſo abhominable by ſinne, was by this meanes exalted aboue the heauens, & ioyned vnto thee. What ſhame could bee added vnto him, who was ioyned to vs? what glory can bee added vnto him, who is ioyned vnto

thee?

Thou wert seated in thy maiesty, enuironed with Angels, hearing the sweet harmony of thy owne praise, doing wonderfull thinges, in heauen, and in earth, and in all deepe places: wee laye in the mire of our miseries, voide of the poorest comfortes of calamity, eyther helpelesse pitty, or vaine hope. Thou diddest bow the heauens
9 and come downe, not by changing place, but by manifesting thy selfe in thy holy humanity. Thou, who werte admirable in heauen, becammest miserable and contemptible vpon earth: thou didst chaunge

the

the name of maiesty, into the name of mercy; thou diddest couer thy self with the sackcloth of our mortalitie, and diddest enter into the puddle of perdition, wherein wee did both willingly wallow, and necessarily sticke; receiuing not one spot of soile vpon thee. Thou diddest stretch forth thy hand to the worke of thy hands; thou didest draw vs forth; thou diddest clēse, thou diddest cloath, thou diddest comfort, and thou diddest confirm vs. Thou diddest reach forth thy hand by thy blessed birth; thou diddest draw vs forth by thy doctrine; thou diddest clense vs by thy death;

thou diddeſt cloath vs by thy reſurrection; thou diddeſt comfort vs by thy aſcẽtion; and thou diddeſt confirme vs by ſending the holy Ghoſt. The heauens, the earth, and all creatures praiſe thee, O Lord, for thou wouldeſt needes loue vs, not ignorant how deere this loue would coſt thee: In al thy works thou wouldeſt more bee ours, then thou wouldeſt bee thine owne; thou haſt taken the burthen of our miſeries vpon thee, and laid the benefite of thy merites vppon vs. Thou haſt heard the cries of the poore, and cameſt from the high tower of thy ſtrength, into the

dunge-

dungeon of this worlde, to deliuer them from their distresse, and to restore them both to the innocency and immortality from which they were fallē. Thou wert solde to redeem vs, thou wert apprehended to discharge vs, and thou werte boūd to vnfetter vs: which thou diddest plainely signifie, when thou saidest to those who came to take thee; I *said vnto you, that I am he; therefore if yee seeke mee, let let these go their way.* Io. 18. 2.

How

§. 5.

HOVV

Hee was caried beefore *Annas*, before *Caiphas*, before *Pilate*, beefore *Herode*, and lastly *before* Pilate againe.

1 *Christ came to direct us, not only by doctrine but also by example.*

2 *The Iewes take pleasure in tormenting Christ.*

3 *The patience and humilitie of Christ.*

4 *God and pride cannot dwell together*

gether.

5 The excellency of humility

6 Counterfeit humilitie is a base pride

7 Temptations of pride are most hard to be knowne.

8 A Prayer.

9 Wherefore Christ answered nothing to Herode.

10 Wherefore Christ was clothed in white.

11 The prayse of the worlde is of light valuation.

12 Christ neither desired nor accepted worldly glory

13 The constant cariage of Christ

14 The vaine varietie of mens affections.

15 Glorie of this world how to bee esteemed.

16 Comforts both diuine and morall against the miseries of this life.

17 The businesse of Gods glory is resolutely to be vndertaken.

FIrſt, they led him before *Annas*, the father in lawe to *Caiphas*, the high prieſt; before whom he receiued a blow on the face, and was notwithſtanding ſo farre, either from reuenging, or from reuiling, that hee was readie rather to haue turned the other cheeke. Which patience if thou obſerueſt (O my ſoule) together with all his behauiours in the, other paſſages of his paſſiō thou ſhalt therein find a perfecte cure for all thy imperfectiōns, a ſtraight rule to direct thee in all the carriages of this life, For, as it had been vnprofitable, to know how

to walke, if wee had beene ſtill detayned in priſon; ſo had it not bin ſufficient for vs to haue bin ſet free, if we had not receiued directions for our way: if goinge blindfold with ignorance, the firſt that ſhoulde haue met vs, might haue caried vs backe to priſon againe. To this end, hee hath not onlie pointed out our path, but hath troden euery ſtep before vs; he hath giuen vs inſtructiones by manie other but none were euer ſufficient for example but him ſelfe. From *Annas* they ledde him vnto *Caiphas*; where innocencie was arraigned, truth accuſed, and iuſtice condemned

And

And then like mad dogs, more fiercely they assaulte and insult vpon him, some casting on his face the scourings of their filthie mouthes; others striuinge who might strike him: and with a wanton and merry malice, aggrauating iniurie with scorne, they couer his eyes, and bidde him aread, who it was that did smite him. And so great pleasure they took in this time both of tormenting his bodie, & vexing his soule, that they woulde not suffer him to take any rest; but vsed this despite for their disport, to passe away the dulnesse of that night.

O gratious countenance

which

which filleſt the heauens with glory, which the Angels with ioy & rauiſhmēt doe deſire to behold; O perfect image of the Father, how deeply was thy beautie, thy maieſtitie ouerclou ded with diſgrace? And couldeſt thou holde thy handes, O mighty Lord? 3
Why, they were bounde: but couldeſt thou alſo hold thy tongue? or were the handes of thine Angels bound? diddeſt thou not at the leaſt complaine? O infinite humilitie! O ſweet Lord is it poſſible that ther ſhoulde remaine in the worlde any footſtepes of pride: after this admirable example of patience? O

earth

earth and ashes; thy God did with deepe silence indure all these indignities,& thou stirrest, thou starest, thou turmoilest thy selfe (good man) and tormentest others, vpon the lest touch of thy reputation Thy god did pray for those who thus blasphemed him; and thou disdaynest to speak or once to looke vpon a man, who hath offered to thee a light disgrace. Thy God would bee esteemed a sinner, when hee was pure from any soile of Sinne; but thou being a detestable sinner, dost strain to bee esteemed righteous. Thy God was abased beeneath the most vile villains vpon earth; but thou woul-

deſt bee aduaunced aboue all men; yea, aboue the Angels; yea, God himſelfe.

Ah proud fleſh, thou canſt not ſwell ſo high, but vēgeance wil ſit aboue thee thou canſt not lift vp thy ſelfe ſo loftie, but Gods hād will ding thee down. God & pride could not dwell togeſ 4
ther in one heauen, much leſſe can they harboure in oue hearte. Certaynelie, if thou kneweſt, O my ſoule, the value of this high virtue humilitie, thou wouldeſt abandō the whole world to attaine it. Deſireſt thou to receiue mercy, humitie wil help thee as it did the Publicā. wilt thou haue thy 5
part in the grace of the Goſ

pell?

pe? The Lord saith, that he was sent to preach it to the poore (a); It is hid from the wise, and reuealed vnto little ones (b); Wilt thou haue thy prayers heard? *The prayer of the humble shall pierce the cloudes, and will not depart vntill the highest regard it* (c). Desirest thou glory and long life to enioy it? They are the rewards of humility (d). Wilt thou liue vnder the protection of God, & participate of his graces? *The Lord preserueth the lowly* (e), *& giueth grace to the hũble* (f): For as waters do run to the low groundes, so the graces of God doe flow to the humble hearts. In a word, art thou desirous to enter

(a) Luke 4.18.
(b) Mat. 11.21.
(c) Eccle. 35.17.
(d) Pro. 22.4.
(e) Psal. 34.17.
(f) 1. Pet. 5.5.

the

the kingdom of God? thou must then humble thy selfe as a little child(g). For, heauen is like a stately pallace, with a low dore, whereinto no man can enter, except he stoupe. But take heede, O my soule, that thou deceiue not thy selfe with the counterfeite of humilitie, with the outward shew and shadow thereof. It is an easie thing to goe in base attire, to salute submisly, to kisse the hand, to embrace the knee, to cast down the coũtenance, to speake with a weake broken voice, to sigh often and deepe, to crie and confesse at euerie worde, that thou art a miserable sinner: many will

Mat. 18. 4.

6

per-

performe these pointes in order, but vppon a verie light disgrace, all their humility is turned into wilde furie. It is but a base pride which is shrowded vnder the signes of humility: and vices do become more vile, whē they are ouercast with a countenance of vertue.

7 Take especiall heed also of the temptations of pride, which of all other are most slie and daungerous, and hardest to be known. Tēptations of other vices are somewhat open and plaine; but pride creepeth craftilie, as it were with wollen feet; flattering a man, and perswading him, that for many causes much respect is

due

due vnto him. Which a man blinded with ſelf-loue doth eaſily belieue, and therupon openeth his mouth to draw in that ſpirite, whereby the glorious Angels were turned into deuils. But he that is truely humble, will ſay with the Apoſtle: *He that thinketh himſelfe to bee ſomething when he is nothing, deceiueth himſelfe.* Gal, 6, 3

O ſweet Sauiour, I moſt humbly beſeech thee, by all thy mercies, and by all the miſeries which thou diddeſt ſuſtaine, euen for their ſakes, who did thus villainouſly both blaſpheme and tormente thee, caſt backe thine eyes vpon me, as thou diddeſt vpon 8

Peter, when in these extremities hee did forsweare thee; that silent look, which is full of vertue, not only to bee vnderstoode, but also to worke: euen those eyes which doe open our eyes, and cause vs to awake out of the sleep of security: which thou castest vpon vs so often, as we are truely touched with sorrow for our sins. & grant, that this spitting vpon thy face, may quench in me al fierie passions; that these blowes which were dealt vpon thee, may beate downe my presumption & pride. Grant I say, that thy abasement may abate in me al high swelling and raging desires; that thy patience,

thy

thy ſilence, thy humility, which was ſufficient to aſſwage the wrath of thy father againſt ſinners, may ſuffice alſo to aſſwage and alter, my vaine both angrie and haughtie affections. Graunt, O gracious Lord, that, as thou caſting vpon mee from thy high heauens, the eyes of thy pitty, the ſtreams of thy graces doe flow into my ſoul; ſo I, beholding thee with true humilitie and reuerẽce from the earth, may readily receiue the beames of that light; euen as the ſtars, by beholding the Sunne, receiue both light & vertue from it. That theſe eyes being the conduits, whereby

thy mercies are deriued into our soules, I may neuer cease to set thē vpon thee; but as all inferiour thinges depend vpon the influence of the celestiall and superior bodies, so my spirite may wholy depend vppon thee, and receiue by that influence, both the light & law of all my life.

This vnquiet night being scarse ended indeede, they led him to *Pilate*, the Romane president of that prouince; but when *Pilate* vnderstoode that hee was borne in Galile, which pertained to the iurisdiction of *Herod* the Tetrarch, he sent him vnto *Herod*, who at that time also was abiding at Ie-

rusalem. Now, *Herod* had
been desirous of a long sea-
son to see Iesus, because of
the admirable report which
ran of him; whereupon hee
was then ioyfull of his cō-
ming, hoping to haue seen
him wroght some miracles.
So he questioned him con-
cerning many thinges; but 9
because he enquired vpon
vaine curiositie, and with
no true entent or ende,
Christ aunswered him no-
thing; according to that
which Saint *Iames* saith: Ye
aske and ye doe not receeiue, be- Iam. 4
cause ye aske amisse.

Hereupon *Herod*, with
all his graue Counsailors,
and gallant Courtiers, in- 10
terpreting this silence for

simplicity, did openly contemne him; and for plaine declaration, not of his innocencie, but of his simplicitie, they arrayed him in a white garment, & sent him backe again to *Pilate*. That hee who had beene taken before, for a man of euil behauiour; and namely, a glutton, a drinker of wine, and a companion of sinners (*a*); a stirrer of sedition (*b*); A blasphemer (*c*); a sorcerer (*d*); possessed with a diuell (*e*); should then also passe for a passing simple man.

(*a*) Mat. 11, 19.
(*b*) Luk. 23. 2.
(*c*) Mark. 27.
(*d*) Mat. 12, 24.
(*e*) Io: 8. 48.

O true comfort of all afflictions, whether by publike iniustice, or by priuate iniuries. Learne, O my soule, learne by these exem-

plarie

plarie instructions of thy master, to make final accoũt of the iudgements and estimations of this world. And leaue off ambitiously to affect the vaine breath of humane praise, which is like to an Eccho; a meere founde without any substauce: and in whose voice a man is in that degree, eyther good or bad, wherein he is esteemed a friend or a foe. Christ had professed before, that hee sought not his owne praise; and told them who affected glory, that they sought they knewe not what. To whose glory it was, that he neither desired nor accepted the glorie of the world; looking with no other eye

11

12

Io, 8, 50. Mat. 20, 22

vpon the gloſſe therof, then Phiſitions doe vpon the vlcers and diſeaſes of their Patients.

13 And now, in this height of ſcorne, in this depth of diſgrace, our Sauiour did not once change his cheere, nor caſt downe his countenance, not let fale any eyther intemperate, or ſubmiſſe, or otherwiſe vnſeemly worde: but remained like a firme rocke, which repelleth and turneth into froath all the waues that beate vpon it. And as the body of a man abideth at a ſtay, although his ſhadow be at one time long, and at another time ſhort: ſo hee retained the ſame conſtant

courage, both in the ſweet gale of the applauſe of mē, and in the bitter blaſtes of their opprobrious outrage: expreſſing ſtill, a modeſtie in the one, and a grauity in the other. Trees well rooted do beare all ſtormes; the wind toſſeth, not the wheat but the chaffe: and vaine eyther honour or infamie moueth no man, who is not eyther light or weake.

Behold alſo, how vainly variable the opinions of men are; conſtant onely in inconſtancie, and perſiſting in nothing but in change. *They* who cried, *Hoſanna in the higheſt*; doe in ſhort time after crie, *Let him be crucified*: They who ſaluted him 14

for their king, do preſētlie profeſſe that they haue no King but *Cæſar*: they who met him with oliuebrāches, doe now preſent him with ſwordes and ſtaues: they who had ſpread their garments before him, did now diſpoile him of his owne garmentes. Finally, they who did both acknowledge and adore him for the ſon of God, within few dayes preferred *Barrabas* before
15. him. Who therefore will eſteeme the baſe breath of this mutable monſter for true glorie? Who will credite the iudgement? who will truſt the affection therof? who will bee ſo baſe, to fawne thereon for a few

crums

crummes of credite? Who is ſo ſeruile to vndertake all paines to pleaſe it? to looſe all liberty, rather then to looſe the liking thereof? being more carefull in caſting what the worlde will ſay of him, then what God will ſay to him when the world ſhall be at an end.

From hence thou mayeſt draw both diuine and morall comforts, in all the miſeries that eyther malice or vnkindneſſe can lay vpon thee. Diuine, for that no greater reproch can be offered vnto thee, then was offered, not onely to thy maiſter, but to thy maker for thy ſake: morall, for that thou ſeeſt how fooliſh, yea 16

how

how frantickе and falſe the opinions of mē are; prone alwaies to iudge, well of the wicked, and hardly of the good.

Behold here, vertue is accounted vice; truth, blaſphemie; & wiſedom, follie: behold, the peacemaker of the world, is iudged a ſeditious perſon; the fulfiller of the law, a breaker of the law; our Sauior, a ſinner; our God a Diuell. O poore ond troubled man, wherefore doeſt thou weakelie waile for any iniurie or abuſe that is offered vnto thee? God handleth thee no otherwiſe in this world, then hee handled his onely

ſonne,

ſonne; who hath begunne to thee this bitter potion, not only taking aſſay ther of, but drinking to thee a full draught: & it is not only a comfort, but a glory, to be a partner and fellow ſufferer with Chriſt; who delighteth alſo to ſee in vs, ſome repreſentation of him ſelf: dogs do not bark at thoſe whom they know, & with whom they are familiar, but againſt ſtrangers they vſually barke; not alwaies for any hurt, which they feele or feare, but commonly by nature or vppon euill cuſtome. How then canſt thou be a ſtranger to the world, if it doth not moleſt thee, if it detracteth not from thee?

How art thou a member of Christ, if thou wilt not participate with him of the iniuries and persecutions of this life. How canst thou be accoũted a friend vnto him, if, seeing him so miserablie handled by the world, thou wilt notwithstanding loue and embrace it; thou wilte vouchsafe to be eyther kindly or honorably vsed of it?

Here also wee are further taught, that the busines of Gods glory, & of the health of mens soules, how soeuer base and ignominious it seemeth, must bee resolutely both vndertaken and performed by vs; althogh we be princes and potentates of the erth: for to serue God, is truely to raigne.

§ 4.

HOVV Hee was ſcourged.

1 *Scourging was a puniſhment, both ſeuere and alſo ignominious.*
2 *Chriſt our true Sampſon.*
3 *VVherefore the wiſe men of this world account the doctrine the Goſpell folly.*
4 *VVherefore they do account it madneſſe.*
5 *God did that for men which*

thek

they esteeme madnesse.

6 The loue of God hath dazeled the wisedome of this world.

7 Our sinnes torment Christ soe oft as wee commit them.

8 A meditation agaynst suggestions of Sinne.

9 The torments of Christ were not so great as his loue made him desirous to suffer.

10 A short prayer and thankesgiuing.

11 The force of loue.

12 Loue subdued him whoe subdued death.

13 The violence of loue is sweete.

14 The excellencie of loue

15 The Vniō of God & man by loue

16 A praise of loue.

17 The price whereat the purchase of loue is set.

NOw, *Pilate* perceiuing that it was onely vpon a mad malice, that the

Iewes did thus violentlie
profecute Ieſus; & ſupoſing
that partlie, by reſpite, and
partlie by ſeuerity, the heat
of their hate might bee ap-
peaſed, he determined to lay
vpon him ſo ſharp a puniſh
ment as might ſuffice to ſa-
tiſſie their cruell deſires.
Hereupon, he commaunded
that Ieſus ſhould bee ſcour-
ged a puninifhment which
for the ſeuerity, was appoin
ted by *Moſes* for malefac-
tors, according to the qua-
litie of their offence; yet
with limitation, that it
ſhould not exceede fortie
ſtripes: and for the infa-
mie therof the Romans did
exempte their Cittizens
from it. Forthwith the tor-

1

Deu. 25. 3

Act 22 25

mentours

mentours did ſtrip him out of his garments, and charge vpon him with ſuch bloudy blowes, as if hee had beene the greateſt offender, and the baſeſt ſlaue in the world

Behold now O my ſoul, what a butchery thy Sauiour hath ſuffered for thy ſake: behold him diſpoiled of his garmẽts, who clotheth the heauẽs with cloudes, adorneth the fieldes with flowers, giueth rayment to euery liuing creature; apparelleth his Saints with righteouſnes and glory. Behold him torne with whippes, whoſe ſeruants were wont in his name to ſcourge the diuels: hauing no man on his part, eyther with hand

helpe or with heart to pitty him. And where was thy beauty become? Where was then thy glory? O true *Sampſon*, who hath cut the haires of thy ſtrength: who hath bound thy hands and thy feete, and deliuered thee to the power of the Philiſtims? Certainely, it was only the loue of *Dalila*; onely the loue of thy church that did cauſe this calamity: the deſire which thou haddeſt to waſh her with thy bloud, hath deliuered thee to the power and pleaſure of thy enemies.

O ye Saints of God, if euer you are rauiſhed & tranſported from your bodilie ſences by contemplation of

heauenlie

heauenly things, let it be at this exceeding goodneſſe and loue of Chriſt, in being thus humbled and tormented for miſerable men. This hath made the wiſe men of the worlde to eſteeme the doctrine of the Goſpell, not onely folly but extream madneſſe. For they eſteem
3 it folly when they heare, that riches is in pouerty, ioy in teares, liberty in ſubiection, in humility glory; in mortification peace, in the croſſe a Kingdome, in renouncing all thinges, the dominion of all thinges: but
4 when they heare that the diuine ſubſtance, moſt glorious moſt pure, would thus beeabaſed, and iniuried by

men

men, they esteeme it a point of meere madnes.

O all yee powers of the world, let this astonish you that God would vouchsafe to doe that for men, which they themselues should esteeme madnesse. And you wise men of this world, you know right well, you haue often both obserued and saide, that maiesty and loue are scarce compatible; that the actions of loue can neyther be ruled nor esteemed by wisedome. Lay aside your wisedome then, and looke into his loue: for his loue hath dazeled your worldly wisedome. Hee hath planted a vinyeard in this worlde; and beareth

5

6

so great loue towardes it, that he is (as it were) inebriated thereby; and put, in a manner, euen from himself. But laugh not (O ye wise men) hereat, as *Cham* did at the nakednesse of his Father; least he cast vpon you a cruell curse.

And thou, O my soule, what saiest thou? what thinkest thou? where are thy teares, O drie soule, to bath those bruses which thy Sauiour in loue did suffer to heale thee? where is thy sorrow? where is thy detestation of thy sinnes, which were the procurers of all this punishment? For certaine it is, that thy sinnes, not onely did then but doe

7

so often tormēt him, as thou doest commit them: euen as the Apostle hath said; *Hee that sinneth, crucifieth the son of God, and maketh a mocke of him.* Heb.6.6 *He that breaketh the law of Christ by wilfull sinne, treadeth the sonne of God vnder his feet, polluteth the bloud of the new Testament, and reprocheth the holy Ghost.* Heb.10

Whensoeuer therefore thou art about to consent to any sinne, present vnto thy selfe the forme of thy Sauiour, vnder the hands of the cruell souldiers, wholy imbrued in his own bloud; not desperately raging, not weaklie wailing, but in this mild manner, partly exhorting, and partly intreating 8

thee.

thee.

Friend, thou haſt often heard how I haue loued thee; If wordes beare no weight to aſſure thee hereof; behold effects. Behold me deſirous, ſo aboundantlie to ſatisfie the iuſtice of my Father, for thine offẽces, that I haue ſhut from my ſelfe all meanes, eyther of helpe to withſtand, or of comfort to mittigate theſe extremities; which notwithſtanding are much leſſe thẽ my loue hath made me deſirous to ſuffer for thy ſake, in caſe the iuſtice of my Father had ſo required. See here, this my loue regiſtred with my bloud; liſten how euery laſh, both giueth

a liuely testimony thereof, and perswadeth, yea beseecheth thee with an heauenly voice, to loue me againe. But if thou wilt not afforde me this kinde affection, let me at the least (I pray thee,) obtaine so much pitty at thy handes, to forbeare thy sinnes; which do not onely renue, bur very much increase my smart. For certain it is, that thy offēces do daylie torment me; & that these souldiers should neuer haue had any power to touch me, had not thy sinnes enabled them therevnto.

Sweete Iesus, with reuerence I kisse thy blessed stripes, and doe thankfullie both acknowledge and

10

embrace thy loue; most earnestly entreating thee, so to kindle, so to enflame thy loue also within me, that it may melt the frozen moisture of my hart into teares; both in compassion of thy sufferinges, and in sorrowe for my sinnes which drewe them vpon thee. Oh, how happy am I that haue so louing a Lord? what can I neede? what neede I feare? Oh, how cruell am I, if I will commit any fact, which dooth not onely displease, but dishonour and torment him? What pitty shouldest thou haue in punishing me, if I haue none in offending thee? There was no greater mercy then to cast such

loue

loue vppon vs: there is no greater miserie, then not to acknowledge, and in some degree of duty to aunswere the same.

O loue, more strong then death; death subdueth all worldly thinges, and yet thou subdueſt death; thou triumpheſt ouer all power, either by reſiſting, or by enduring. Thou art the buſhe which did burne, but not consume; thou art the moſt perfect adamant, which wil wearie all armes; which wil breake all hammers before it will yeeld: Thou madeſt the apoſtle say; *Nothing ſhall ſeparate vs from the loue of Christ; in all things we are more than conquerors, through him who*

11 Cant. 8 6,

Exod, 3,

Rom. 8

loueth vs.

12 Death subdueth all worldly thinges; but thou hast subdued him who hath ouercome death, and made him subiect vnto thy yoke. For what drew him downe from heauen, into the mire of miseries? what made him a scorne of men? wherefore did he fast, weepe, labour, and watch? wherfore liued hee both in pouerty and contempt? wherfore endured hee both an ignominious and paineful death, but for the loue of our redemption? O inuincible vertue, who hast ouercom the Lord of all thinges, wilt thou not ouercom a weake man? shal my heart onely bee able to

resist the force of thy fire? O sweet tyrant, with what soft flatteringes doest thou enforce mē to great attēpts? without any feelyng of difficultie, without any feare of dāger, being carried with delight to that which they desire: which delight in going forward, drowneth all griefe of labour, through which they wrestle. Nothing is therefore so sweet as loue, nothing so strong; nothing maketh men more cruell, nothing more compassionate. It is strong in obtaining, it is sweet in enioying; it maketh men cruell to themselues, and compassionate to him whome they do loue.

13

14 And it is meet that we ſhould liue in ſubiection of loue; for whatſoeuer is cõtained in the Scriptures, eyther is loue, or pertaineth vnto loue: and nothing is ſo precious as a ſoule that loueth, but only God who giueth loue. Loue is the Queene of all vertues, It is the end of all the commandements and counſailes of God. Yea, all creatures are made ſeruiceable vnto man for this end. It is the ſoule, life and perfection of other vertues; the ſtone, which turneth all that it toucheth into gold; the ſtampe, which maketh all our coine currãt with God. Inſomuch as if we loue, we may do what

wee will; for whatsoeuer is done in loue, God doth accept. Yea, by louing the good actions of other men, (by reason of the communi ty of the Church) we make them our own. It is a sword to cut in sunder the sinewes of all vices, and a spurre to stirre vs vp to all vertuous atchieuments. It is the certaine measure, as well of perfection which the iust haue in this life, as of glory which they shal haue in the life to come. *If I haue not loue,* (sayeth Saint Paul) *I am nothing;* for God wil giue vnto euery man, according to the proportion wherein hee offereth himselfe vnto him by loue. Lastly, it v-

niteth vs vnto God; for loue is a meane, which knitteth two extreames, the louer and that which is loued, into one. Doe wee loue the earth? wee are earth: doe we loue God? what shall I say? are wee God? assuredly we are combined with God. Yet this vnion is not natu-
15 rall, but spirituall; not trāsforming the nature of man, but chāging his affections, and whole manner of life. that as the shadow followeth the bodie, so the will of man adhæreth to the wil of God, louing and hating as he doth prescribe; without any respect vnto himselfe, but onely to the honour of God. For, as iron cast into

the fire, taketh the nature of fire, and yet ceaseth not to remaine iron; so he that burneth in the loue of God, is partaker of the puritie and sanctitie of God, & yet abideth still man.

O loue, the roote of all vertues; the daughter of grace, the mother of sanctitie, the mistresse of truth; the glasse of religion, the ballance of reward, the mariage garment, the key of Paradise; the strength of those that fight, the crown of those that conquere; the felicitie of Saintes, the ioy of Angels, the terrour of Diuels. Without thee, faith is dead; hope a vaine presuming; holinesse, hypocri- 16

ſie; zeale, furie: with thee a man ſtandeth, in proſperities humble; in aduerſities ſecure; in hard paſſions ſtrōg; in good workes cheareful; in temptations ſafe. Are we poore, and able to giue little? are we eyther ignorant or weake, and able to doe little? let vs loue much, and that will be a ſupplie vnto both: for he that loueth, is of abilitie to doe much; and hee giueth much who giueth himſelfe.

Is it not meete therefore that wee ſell all that wee haue to purchaſe this pearle? can any thing bee too deare to giue? can any thing be too hard to ſuffer, that wee may obtaine it? Is

it a small matter that it is saide; *God is loue*? Is it a smal matter to dwell in God, & to haue God dwell in vs? *God is loue*: what more precious? *He that dwelleth in loue, dwelleth in God*; what more secure? *And God in him*: what more glorious? It is not said, God is humility, God is patience, God is obedience; but *God is loue*: al other vertues, are the gifts & graces of God; but loue is said to be God himselfe. 1.Io.4,

O diuine vertue, so often, so greately, but neuer enough commended; O sacred loue, which alwayes burnest in the bosome of God. I cannot value thee to thy worth, I haue no-

thing

thing in me, that is a fitte price for thee: but I will
17 giue for thee all that I haue; all my delightes, all my desires; I will leaue all for his loue, who hath left his kingdome and throane for loue towardes me. And when I shall haue giuen all, I shall thinke that I haue giuen no more thē nothing; for thou wilt more sweetely refresh, more aboundantly satisfie, more assuredly defende me, then all that I am able to giue.

How

§. 5.

HOVV

Hee was crowned with Thornes, cloathed *in purple, openly scorned and presented to the* Iewes

1 *THe Iewes did more indeuoure to take away the reputation of Christ, then to take away his life.*

2 *Iustice is to be executed with grauitie and griefe.*

3 *The Iewes would be satisfied as well with the shame of Christ as with his bloud*

4 *Wherefore Christ was cloathed*

with

with purple.

5 Wherefore he was crowned with Thornes.

6 Christ had more of his good nesse then he shewed to the world

7 We are to thinke of the tormēts of Christ both with ioy & with griefe.

8 How our Soules are defiled with sinne.

9 The loue of Christ is a prouocation to vs to loue him again

10 Of Prayer and thanksgiuing.

11 The fruite which wee must yeald

12 Christ hath not onlie freede vs from euill, but inriched vs with good.

13 Pilats shewing of Christ did plainly shewe that he was then made a wofull spectacle.

14 It is the deuils minde not to bee satisfied but by death.

15 The agreement of the wicked in doing euil.

16 Vrsus of compassion sheweth man to haue.

17 By sinning wee ioyne with the Iewes in crying against Christ

Let him be crucified.
18 *A meditation to reſtraine vs frõ Sinne.*
19 *A prayer to Ieſus Chriſt*
20 *A prayer to God the Father.*

WHen the Souldiers had thus ſcourged our Sauioure, they brought him into the common hall, and there agáine they ſtripped him, and put vpon him a purple roab; and preſſed vpon his head, (a very ſencible and tender part, which the whips before had paſſed ouer) a crowne of ſharp thornes, and put a reede in his hand inſteede of a ſcepter: and ſcornefully bowing themſelues, ſaluted him king of

the

the Iewes, and ſpat vpon him; and tooke the reede which he held in his hand, and ſmote him therewith vpon the head. By which
1 actiones, it appeareth that they were more deſirous to take away his reputation, then to take away his life. For they ſought but only the ordinary torment of the croſſe, to take away his life; but to take a-his reputatiō, they ran into al theis & many other ſtrāge inuētions, equaly cōpoſed of torment & of ſhame, wher in cruelty ſeemed pleaſant, and mirth conioyned with malice. Manie Heathen
2 people haue obſerued this rule, to execute iuſtice with

ſome

some shewe of grauitie and griefe: and not with any light eyther iestures or ieastes, to moue suspition, of taking pleasure, in taking punishment: not with any extraordinarie seueritie, to giue token of priuate reuenge. But it was not sufficient for these sauages, to crucifie Iesus, except they did it, both with derision and despight: their malitious mindes, must of necessitie bee satisfied, as wel with his shame, as with his bloud; and that after a very vnusuall manner. For, when was purple beefore that time vsed for dishonor? who euer vntil that day had bin crowned with thornes?

3

The purple reached but to
aſcorne, but the thornes
went further; for, how ma-
nie thornes did pierce his
fleſh, ſo many ſtreames of
4 bloud iſſued from him. It
was not by chance & aduen
ture, that he was cloathed in
purple, and therin mocked;
but as the holy Ghoſt made
Caiphas to ſay, *It is expedient*
that one ſhould die; And like-
wiſe *Pilate, what I haue writ-*
ten I haue written; ſo it made
the Souldiers to ſcorne him
in a purple garmēt, in tokē
that whatſoeuer they did to
his reproach, ſhould follow
to his honour and praiſe.
5 Neither was it without a
myſtery that they ſet vp
his head a crown of thorns.

For

For God had curſed the earth, becauſe of the tranſgreſſion of *Adam*, to bringe forth thornes and bryars vnto vs; this curſe hath our Sauiour taken vpon him; the pointes of theſe thorns are broken in his fleſh. Now are all things bleſſed, all thinges reconciled; all thinges both healed and hallowed with his bloud.

O my Sauiour, how large lie diddeſt thou ſatiſfie the lieuetenant *Pilate*, for remaining one night in his houſe, by ſprinkelinge euery parte thereof wherein thou cammeſt with thy bleſſed bloude: O cruell Souldiers, doe you knowe eyther, what you doe, or

whom

whome you haue in hand? assure your selues, you see not that which in him appeareth; and yet doth not that nowe appeare in him, which hereafter shall.

For as in vs, that goodnesse which we either presume in our selues, or make shewe to others, is more then that which in truth wee haue; so in the Sonne of God, that which hee hidde of his goodnesse, was more then that which hee shewed to the world.

But as the Souldiers in tormentinge thy Sauioure, combined sportte with spight: so thou O my

soule, so often as thou thinkest thereon, doe it iointly both with ioy and with griefe: with ioy, for the benefit which thereby thou hast receiued; with griefe, for the miseries which hee did endure: with ioy, for his exceeding loue towardes thee, in that he was rather desirous then content, to endure so base, both infamies and paines for thy sake; with grief, for the grieuousnesse of thy sinnes, which prouoked the iustice of GOD to so great seuerity. 7

Woe is me, alas, wretch that I am, how doe my sins defile my own soule; seeing they haue so defiled the 8

pure

pure glasse of the Maiestie of the Father? so troubled the cleere fountaine of all beauty and delight? O Son of iustice! O light of thy Fathers glory! wherefore wert thou contēt, to receiue the filthinesse and deformities of my soule, and to endure the paines which my sinnes did deserue? *Wherefore is thy apparrell red, & thy garmentes like him that treadeth in the Wine-presse?* Were it not fitter that offenders should suffer for their own deserts, then that thou (O innocent Lord) shouldest thus be torne with tormēts for them? had it not beene fitter that this filthinesse should haue remained vp-

Es 63, 2.

pon

pon the proper dunghil, thē to be cast vppon thee, the purity of all beautie and glory?

What loue moued thee to haue so great care of me, 9
that thou wert vtterly careless of thy selfe? to bee so desirous of the cleannesse of my soule, that thou wouldest bee thus defiled to bestow it on me? O my Sauiour, what am I in respect of thee? What am I to thee, but trouble, torment, infamie, death? What art thou to mee, but rest, pleasure, honour, life? If therefore thou louest me, who am so grieuous vnto thee; wherefore do I not loue thee, who art my saluation? where-

fore am I not prouoked to abſtaine from ſinne, to caſt out all vncleane deſires, which are ſo many thorns to thy bleſſed body? to deſpiſe the vaine braueries of the world, which were here applied to deſpiſe thee? to put my whole affiance in thee, who thus haſt loued me, and with chains of perpetuall duety to linke my ſelfe moſt ſtrongly to thee?

10 O my redeemer, receiue me thy weake and vnworthy ſeruant, to yeelde vnto thee both obedience and prayſe; ſhut mee not from thee, whom thou haſt created for thy ſelfe, whom by thy ſelfe thou haſt redeemed. I am thine, O my

God,

GOD, I desire to bee thine; I doe and will resolue to be thine. I will not deliuer the keyes of thy riches to any other then to thy selfe. I will not beare fruit to any but to thee, who hast planted, and doest cõtinually both water and purge mee. The branches of this vine, which are the faculties of my soule, shall bring foorth flowers vnto thee; namely, good desires: they shal bring forth fruite vntò thee; euen my wordes and my workes. Mine eyes shal regard thee, my tongue shal praise thee, my feete shall follow thee, my hands shall serue thee; my vnderstanding shall al- 11

waies contemplate vppon thee, my memory shal neuer let thee goe; my will shall delight onely in thee; my soule shall be enfolded in the flames of thy loue. This is the fruit which thy vine must yeeld; this is the profite which thou doest expect. Enuiron it, O Lord, with fierie walles, shut all the gates thereof; *Set the Cherubins* to keep the way, that nothing may enter but thy selfe. I pray you all the creatures of this worlde, & if you wil not be entreated, I do adiure you, in the vertue of obedience to our common Lord; come not neere, trample not within this garden, touch not a-

nie thing that groweth therein: all is the Lordes, I will reſerue all to ſerue him; you ſhall bee meere ſtrangers vnto me. I abandon al creaturs for the loue of him, who hath abandoned his kingdome for loue towardes me. For, to this end I was created; and I can yeeld him no other recompence for all his ſufferinges, but to loue onelie, and alwaies to praiſe him.

Bleſſed art thou, O moſt mercifull and mighty Lord, the comfort of my life, the light of my eyes, the porte of my deſires. All thy Angels and Saintes, all thy creatures for euer prayſe thee: for that by the me-

rite of thine vnſpeakeable charity and humility, which bowed thy backe to vndergoe the miſeries due to vs for our ſinnes, thou haſt not onelie freede vs from all our
12 euill, but participated thy heauenly graces vnto vs. Thou diddeſt caſt no trauell vpon thy ſelfe, whereof thou diddeſt not vnburthen vs. And further, in taking vpon thee our fleſh, thou haſt giuen vs thy ſpirit; in taking vpon thee our ſins, thou haſt giuen vs thy righteouſnes; in taking vpō thee our death, thou haſt giuē vs thy life: in taking vpō thee, the puniſhment which we did deſerue, thou haſt giuen vs the glory which

thou

thou dideſt poſſeſſe; in making thy ſelfe like vnto vs, thou haſt made vs in the ſight of thy Farher, after a ſort, and in our degree, like vnto thee. By ſuffering that which wee had deſerued, thou haſt procured vs that which we could not deſerue: by ſuffering that which pertained vnto vs, thou haſt caſt that vpon vs, which in right pertained onely to thy ſelfe. So that all thy paines are our preferments, thy diſhonor our glorie, thy pouerty our riches, thy miſeries our merites, thy ſufferings our ſatiſfaction: thy reprochs make vs without blame, thy bandes free vs, thy ſtripes

heale vs, thy ſorrows cõfort vs, thy trauailes refreſh vs, thy condemnation iuſtifieth vs, thy death reduceth vs to life.

Now, when *Pilate* ſawe that Ieſus was in ſo pittiful a plight, that he ſuppoſed the ſight of him ſufficient, to breake the bloudy purpoſes of his enemies; he took him by the hand, and ledde him forth to the people, and ſaid vnto them, *Behold the man*: What woulde you haue more? If it bee for malice that you are ſo violent againſt him, beholde how miſerable hee is; if for feare, behold how contẽptibie: fault hee hath done none. Aſſuredly, this ſhew-

ing

ing of Iesus doth plainelie 13
shew, that hee was then
made a wofull spectacle:
So wofull, as *Pilate* did ve-
rily believe, that the verie
sight of him woulde haue
moued, the hardest heart of
his enemies to relent and
say; This is enough; wee
desire no more. But they,
insatiable in cruelty, impor-
tuned *Pilate*, some with per-
swasions, others with con-
fused clamours & cries, that
hee might bee crucified.
They had the Diuels mind, 14
which is not satisfied but
by death. No punishment
but death, no death but by
the Crosse, coulde satisfie
their desires. And among
all that multitude, there 15

was not anie varietie of opinion. They all agreed to take away life from the Sonne of GOD; they all agreede that hee ſhould be crucified; they all agreede to preferre *Barrabas*, who had ſlain the liuing, before him, who had reuiued the dead. For, it is a property of the wicked, in matters of vertue, to diſagree one from another; ſo many men, ſo many mindes: but in wickedneſſe and miſchiefe, they all iumpe in one iudgement; they alwaies concurre in one deſire.

Seeing then (O my ſoule) thy Sauiour hath founde ſo little pitty amõg the Iewes, turn thou thine

eyes

eyes vpon this lamentable forme, and say vnto thy selfe; *Beholde the man.* Beholde his bountie, beeholde his loue, behold his distresse. And it thou feelest no compassion of the paines and anguishes 16
whiche hee endured, assure thy self, thou wantest loue: for they who loue, are alwaies sorrowfull for the miseries of the partie whome they doe affect. If thou findest not within thee, this testimonie of loue, yet abhorre to ioyne in malice with the barbarous Iewes, in crying against him; *let him bee crucified.* Which 17
voyce thou doest so often cast forth, as thou consen-

teſt to any ſinne; forſomuch as thou doeſt a thing, wherby thou wouldeſt binde him to die againe, if his former death were not ſufficient.

18 So often therefore as thou art inclinable to any euill, preſent this mournefull ſpectacle before thee, and ſay to thy ſelfe; *Behelde the man.* Which words, although they are but fewe, and ſeem to contain ſmall matter; yet if thou examine them well, they will not onely ſtay thee from executing thy euill intentes, but ſtrike thee downe to the earth, a thouſand times to kiſſe it, vpon conſcience of thy wicked vnworthines;

and to poure forth praises vnto him, both for those things which once hee did endure, and for those which daylie hee dooth for thee. Behold therefore the greatenesse of thy sinnes, by the great sorrows which thy Saviour did sustaine: beholde how necessarie it was to satisfie for sinne; beholde how grieuous the satisfaction was. Consider hereupon, the rigour of Gods iustice; consider, how abhominable a thing sinne is vnto him; coniecture also, what reuenge GOD will take vppon sinners themselues, who doe not either acknowledge or accept the benefite of their re-

dempti-

demption, seeing so seuerely hee punished his most deere and innocent Sonne for their sinnes.

19 O sweete Christ, graue this thy shape deepe within my heart; that continuing in the contemplation of these pointes, I may not bee so, both vnthankefull and cruell in affection towardes thee; nor yet so, eyther senceleſſe or desperate in care of my selfe; as to commit that, which is so painefull and ignominious to thee, and to me so daungerous. Remember, O my Lord, what I am to thee, and thou to me; and doe not flie from mee, that I may finde thee. I doe

make a long iourney vnto thee, I proceede ſlowlie, I doe often make ſtay, often I goe backe: ſtrengthen mee, O Lorde, guide my ſtumbling ſteppes, drawe mee after thee with the line of thy loue; be not wearie to expect him, who is not able to hold out pace.

And becauſe my weakeneſſe is ſo greate, that I doe often fale, either in purpoſe, or in power to reſiſt ſinne: ceaſe not (I beſeech thee) to preſent this thy freſhe bleeding forme, to the mercifull Maieſty of thy father for me. And with that loue wherewith thou diddeſt not onely ſuffer, but offer thy bodie, to bee thus diſ-

honoured for my ſake, vouchſafe alwayes to interpoſe the ſame betweene his iuſtice and mee. And although the ſight thereof was not ſufficient to appeaſe the hatred of thine enemies, yet will it pacifie the wrath of thy Father; becauſe whatſoeuer thou diddeſt ſuffer, it was vnder his obedience, to reſtore his honour, and to ſatiſfie his Iuſtice.

20 O almighty God, behold here the man, whom thou haſt appointed to be a mediatour betweene thee and ſinners; euen the man in Mat. 3. 17. whome thou art well pleaſed. Behold the man, whoſe righteouſneſſe wil anſwere

thy

thy iuſtice in euerie point; and whoſe puniſhments are ſufficient to ſatisfie the penaltie of all my ſinnes. Behold his humilitie, beholde his obedience, beholde his ſatisfaction. Oh, that his ſufferinges were ballanced againſt my ſinnes; certainly, they would ſo far exceed, both in waighte and in worth, that thou ſhouldeſt in iuſtice, rather poure foorth thy mercies vppon mee for the one, then hold them ſtill in diſpleaſure for the other. O moſt iuſt and mercifull God, let this bruſed body bee alwaies in thy ſight; firſt fixe thy heauenly eyes vpon his merites, then vouchſafe to looke to-

wards

wardesme, and for his ſake haue pitty vpon me. And gratiouſlie graunt, not onely pardon of my iniquities, but participation alſo of his righteouſneſſe: that in the puritie thereof, I may bee approued by thee, whē I ſhal bee proued.

HOW

§ 3.

HOVV

Hee was condemned and forthwith led *to the place of execution.*

1 *THe iudgement of Pilate, by his owne iudgement was vniust.*

2 *The iustice of the sentence against Christ.*

3 *Christ was charged as a surety, and as sacrifice:*

4 *The loue of Christ, & his fathers*

Iustice

were causes of his condemnation.

5 The loue of Christ is a prouocatiō for vs to loue him againe.

6 A Prayer to that end.

7 The loue of Christ is a prouocation for vs to settle our assurance in him.

8 It is Iustice now that offenders for whom Christ suffered shoulde be discharged.

9 The merites of Christ inualuable.

10 The diuell iustlie depriued of the power which hee had ouer vs.

11 The Diuel by stinging our Saui our hath slaine himselfe.

11 Wherefore Christ suffered vpon mount Caluarie.

13 Our seruice to Christ must not be vpon necessitie and constraint.

14 Wee may bee bould to cast our sinnes vpon Christs shoulders.

15 Wherefore Christ did turne & speake to the women that went after him.

16 The force of teares.

17 Wherefore Christ saide to the

wemen that they should not weep for him.
18 *The right weeping,*
19 *A prayer and thanke-giuing.*

NOw, although *Pilate* had openlie declared, both that Christ was innocent, and that he had authoritie to acquite him; yet giuing place, either to the fauour or furie of the Iewes, rather then to iustice; he pronounced sentence of death against him, and deliuered him to the pleasure of his enemies. Therefore, O president, by thine owne iudgment, thy iudgement was vniust: For thou gaueſt sentence of death against him, whome thrice beefore thou

1

haddeſt

haddeſt pronounced innocent. Certainly, in thee, O preſident, it was the greapiece of iniuſtice that could poſſibly be committed; but it was a iuſt ſentence in the high preſident of Heauen, before whom all the ſinnes of the world ſtand in naked view, and who will not ſuffer one of them to paſſe vnpuniſhed. Therefore, becauſe the whole worlde was not ſufficient to ſatiſfie for anie one ſinne, he drew the ſworde of his Iuſtice, and ſmote therwith this innocent Son; who onely was able among al men, both to beare & to break his wrath againſt ſin. But O iuſt Iudge thou art neuer ſtirred

2

to wrath but by ſinne; thou art neuer greiuouſly wroth but with greiuous ſinne. At this time thou wert greiuouſly wroth, and diddeſt greiuoſly ſmite thine onely Sonne: But in him thou couldeſt find no greiuous ſiin; in him thou couldeſt find no ſin at all.

What? diddeſt thou not onely releaſe offenders, but (as did *Annas* the high Prieſt) cauſe the innocent without cauſe to bee ſmitten? And is it not more againſt the law of iuſtice, to condemne the innocent, thē to diſcharge and acquit the guiltie? How then may we eſteeme it iuſtice, which doth not only releaſe offen

Io. 18 22.

ders, but layeth so seuere a sētence vpon the innocēt?

O light, which haddest decreede this mystery in thy holy counsaile from the beginning, open my vnderstanding, breake the mistines of my minde, that I may see this worke of Iustice & of mercy, wherein thou art more admirable then in all thy works beside.

3 Assuredly, hee is not vniustly charged, who owing nothing from himselfe, vndertaketh the debt of another man: neither doth the Iudge any more wrong, in giuing sentence against a voluntary surety, then hee doth against a principall debtor. It is pitty to see a

man

man pay that which he neuer tooke, but if he will submit himself to be a surety, if in kindnes he will represent the person of the debtor, Iustice must haue her cours against him. It is pittie to see a harmeleſſe Lambe lye bleeding to death; but if it be appointed for a sacrifice, it is the nature of a sacrifice so to be vsed. And therefore, although he was without sinne in himselfe, yet as a surety, as as sacrifice, hee did iustly suffer for the sins of other. Although by innocency he was free, yet by loue hee became intangled in debt. For his owne innocency, God was wel pleased in him; but for our im-

imputrities: hee iustlie gaue way to his wrath against him. He was iustly charged, not with that which he had done, but for that which he did vndertake. we in iustice, shoulde haue beene smitten with these sorrowes: this blow in iustice was bent against vs: but he in loue stepped betweene the blow and vs, & receiued the full dint thereof vpon himselfe. *He tooke vpon him our infirmities, and bare our sorrowes, he was wounded for our iniquities and broken for our transgressions. The chastisement of our peace was laid vpon him, and with his stripes were we healed. All we as sheepe were gone astray, and turned euery man to his owne*

Esay. 53 4.5.6.

way

way, & the Lord hath laid vpon him the iniquity of vs al. So thē it was his loue, & his fathers iuſtice, that caſt him into theſe extremities. Loue entreted that ſinners might be ſaued; & iuſtice exacted that ſin might be puniſhed; to ſatisfie both which ſuits, the mean was found, that one vnſpotted Innocēt, not ſubiect to death, & yet willing to die; who was without ſin, & yet able to make ſatisfaction for ſin, ſhould thus cruelly ſuffer for all offenders.

4

This, O Lord, is the nature of thy debt; this is the cauſe of thy condemnation. Innocency maketh thee free, but loue hath brought thee vnder charge of our

accounts. In innocencie, thou art purer then the ſtarres, but loue hath plunged thee in the depth of our deformities. By the greatneſſe of thy loue, our ſins haue ſo iled the beautie of thy innocency. And therefore, although *Pilate*, reſpecting thy deſert, could finde in thee no cauſe of death; yet wee, reſpecting thy loue, doe findeſo many cauſes thereof, as there are ſinnes in all the world.

Come hither then, & I will tell you in a worde, the cauſe of his ſentence. It was not for his fault, but it was for his loue; his loue & ourfaults were thegroūd of this iuſtice. He that lo-

ued, both ſo ardently, and ſuch ſinners as wee, was iuſtly condemned.

O my ſoule, what a forceable prouocation is this vnto thee, not onely to loue thy Sauiour, but to ſettle thy aſſurance in him. For, how is it poſſible, that 5
thou ſholdeſt not loue him, who reiected his own Maieſty, and ſubiected himſelfe to this miſerie, to ſaue thee? O good Ieſu, O health of my ſoule, haue mercy vpon me, I beſeech thee, and helpe me; ſtrike this fire within my hart; let my ſoule be ſatiated with thy ſacred loue. Thou art (O Lorde) my full felicity, my laſt end, the marke whereat I aime, 6

the porte whereto I saile, the terme, the rest of all my desires. Wherefore then doe I not loue thee? wherfore doe I not desire thee with that ardencie, wherewith all creatures doe loue and desire the place of their rest? The fire, and the aire do ouerthrow mountaines, rend vp rockes, shake the whole earth, to breake forth to their naturall place: and wherefore do not I breake through all impediments? make way through al creatures, to come vnto thee? who art the only place both of my refuge and rest? O my desire, O my hope, my sweet solace, my assured strength, wrap my soule in

the flames of thy loue, that all careleſſe coldneſſe may be conſumed thereby: poſſeſſe it ſo entirely with that diuine fire, that I may haue no ſence of any worldlie thing. Moſt ſweet, louing, beautifull, noble, rich, wiſe, glorious, and worthy to be both loued and adored; O life of my ſoule, who didſt die to giue me life; who didſt die to kill death; mortifie me wholy, euen my wil, and all my euil inclinations, and whatſoeuer is mine, within me. Then reuiue me againe in thy liuely loue, by vniting all the faculties of my ſoule vnto thee, and making them obedient to thy will.

7 Seeing alſo thou haſt (O my ſoule) ſo rich a treaſure, & ſo liberall a diſtributer of the ſame, how is it poſſible, that thou ſhouldeſt not riſe in hope? Iuſtice hath foūd away to ſtrike the innocent; and cannot mercy find a meane to ſaue the guiltie? Aſſuredly, yes. For it is a greater miracle that God was condemned and crucified, then that man ſhoulde be acquited and liue. If therfore wee haue the greater, we haue no cauſe to doubt of the leſſe. Iuſtice hath executed her ſeuerity vpon the innocent; & mercy will ſhew her fauour vpon offenders. Yea, if it was iuſtice, that the innocent ſhoulde

bee

8

be condemned & executed for ſatiſfaction of ſinne; it is Iuſtice alſo, that the offenders for whom hee ſuffered ſhould be diſcharged. It is Iuſtice, I ſay, that the principal ſhould be diſcharged of that debt, which the voluntarie ſurretie hath freelie paid. Therefore, although grace is not due to a ſinner, as he is a ſinner; yet is it due to him as he is redeemed. It is mercy that a ſinner ſhould be ſaued, in reſpect of the ſinner; but it is iuſtice, in reſpect of Chriſt. The iuſt was handled as a ſinner, that ſinners might bee accepted for Iuſt. and it is not agreeable to the rules of iuſtice, that one offence ſhould be twice

puniſhed; that a debt once paide, ſhould be exacted againe. Hee hath ioyned, hee hath vnited himſelfe vnto vs: as he cannot bee condemned again, ſo cannot we likewiſe be condemned; except we breake vnion, and willinglie fall from him.

9 Further, it cannot bee eſteemed, how acceptable to his Father was, the obedience, patience, humility & loue, wherewith hee offered himſelf to this opprobrious death; to reſtore his Fathers honour, and to worke the redemption of mankinde. Seeing therefore his merits are inualuable, and that all are referred to the ſaluation of our ſoules, there is no

doubt but the same shall be obtained. The Father will not deny him that, for which he did so grieuously afflict him. This is the couenant which the Lord hath made with our *Noah:* the floude of his fury shall neuer againe vniuersally inuolue vs; he wil neuer hold backe his mercy frō those, for whome his sonne dooth intreate mercy.

Lastly, as *Adam* for eating of one forbidden tree in Paradise, was iustly depriued of the vse of the rest, whereof before hee was permitted to eate; so when God permitted the diuel, as his Goaler & executioner, to arrest, by his Sergeant 10

Death, al the ſons of *Adam*; becauſe his iſſue was attainted, & his whole bloud corrupted by that offence: but with exception, that if any were innocent and free frō ſin, he ſhould not be touched: the Diuell by laying an vniuſt gripe vpon our Sauior, who was without ſpot of ſin, is iuſtly depriued of the power, which before he had ouer all others. He hath brokē his teeth, he hath left
11 his ſting in that vnſpotted body; yea, by ſtinging another (as often doth the Bee) he hath ſlaine himſelf. Hee is now no longer able to enforce; only he ſuggeſteth euill aduice, wherby he ſeduceth ſomé vnhappy ſoules,

and

and entangleth thē within his nets. But Christ againe, hath giuē vs so large light, both by doctrine & by exāple; the supply of his grace also is so sufficiēt; that these corrupt counsails may easilie be, discerned by the one, and auoided by the other.

The sētence of death being once giuen, forthwith the crosse was prepared. & then they brought forth Iesus, & laid that heauy tree vpō his shoulders, which had beene vnmercifully battered with whips before: tormenting him, not only with the sight but with the weight of that which was appointed to be the instrument of his death. Which painefull burthen,

toge-

together with the weight of al our sins, he refused not to take vpon him; but proceeded on his way with incredible alacrity, both in loue towardes vs, and in obedience to satisfie his fathers iustice; as a true *Isaacke*, bearing the wood for the sacrificing of himselfe. But whither goest thou, O innocent
12 Lord? what hast thou to do vpō the stinking hil *Calvarie*? which being a place of cōmon execution, is tainted with the smell of putrified bodies: thou shalt find there no sicke persons to cure, no deuils to cast forth, no temples wherein to teach. True Lord, but there thou shalt find dead to raise, & sinners

to forgiue. Thou shalt there find many scattered sculs of executed offenders which expect thy comming; that, as the true *Elizeus*, thy dead bodie should restore them vnto life.

What meneth this? O good Iesu, what doth it mean? that thou hast not onely made choise of an infamous death, but of an infamous place wherein thou wouldest dye. Wert thou so enamored of malefactors and sinners, that with them, and among them, and for them, and by them, and as one of them thou would est be crucified? Certainely, thy death containeth soe many mysteries, that it is not e-

nough

nough for vs to say, thou diddest die for our sinnes; but we are further to consider how thou wouldest die? which was, by the ignominious & cursed death of the crosse: with whome also? euen with malefactors: when? in the principall strength and beauty of thy age: vpon what day? at the great solemnitie of the passeouer: in what place? on the infamous & vnsauory hil Caluarie, onely made glorious by thy death.

O glorious Caluarie, where the Prince of light did incounter and ouercom the Prince of darkenesse; whereat one instant our life for a time ended life, and

our death did for euer dye: I will not hereafter seek my Sauiour in the temple, but vpon thee, for in the temple hee scourged sinners, but vpō thee he died for them; vpon thee hee opened his armes to embrace them.

Therefore, O my soule, accompany him in his paine full passage towardes this place of his combate, and bowe thy selfe also vnder his crosse, not vpon necessi tie and by constraint, as did *Symon Cireneus*; for nothing is more greiuous, then eyto serue, or to be serued by constraint, but freely, and chearefully; which manner of doing, is better accepted of him, then the thing it 13

selfe

ſelfe which we doe. For, although he might cõmand vs as ſlaues, yet wil he haue vs intreated as ſonnes. And if thou wilt take a poore ad
14 uice, howſoeuer thou ſeeſt him eyther burthened or weary, forbeare not to caſt thy ſinnes vpon him; for woe be vnto thee; if when they naile him to the croſſe, they crucifie not alſo thine offences with him. Feare not that hee will eyther ſhrinke from them, or ſhake them off; for he hath manifeſtly declared both his courage and his care. His courage appeared, in that hee forbadde the women, which followed him, to weepe for him; he manifeſted

feſted his care, in ſhewing himſelfe more ſenſible of their calamities, then of his owne.

But ſtay heare a little, O my ſoule, and do not runne ſo faſt by ſo high a myſtery: What new thing is this, O my redeemer? Thou wouldeſt not ſpeak one word to *Herode*; thou wouldeſt not anſwer *Pilate*, although thou wert vrged; and without requeſt thou turneſt thy face, and ſpeakeſt to thoſe who weep after thee. Doeſt thou more at the ſilent tears of poore women, then eyther at the entreatie or commaund of powerfull men? O good Ieſu, thou doeſt much eſteeme thoſe

15

that are pittifull; seeing it was thy pleasure, that the tears of these women shold be registred in thy Gospel, and put in one record with thy blood. *Herod* questioned vpon curiositie: *Pilat* by way of autority: but the daughters of Sion wept for pure pitty. And therefore the words of the one, reached no further then vnto thine eares; but the lukewarme drops of the other; pierced thy heart. Thou takest pitty vpon those, who take pitty vpō others; thou makest more account of the teares of the pittifull, then of the words of the mighty For which cause thou didest not onely turne and

speake

ſpeake to theſe weeping wo
men, but thou diddeſt ſeem
more ſenſible of their tears,
then of thine own tormēts:
thou diddeſt ſeeme to ſhew
more care and compaſſion
for their miſeries, then for
thine owne.

O my ſoule, if thou haſt
any buſineſſe to negotiate 16
with our Lord, if thou woul
deſt obtaine any curteſie of
him, thou maiſt here ſee the
beſt forme of petition and
and plea. For, it is better
to ſue vnto God with force
of teares, then with multi-
tude of words: a few teares
are more regarded of him,
then many words. Becauſe
wordes are formed by the
tongue, but teares proceed

cōmonly

commonly from a heart, Posſeſſed either with griefe or with loue. Vſe fewe words then, and weepe, O my ſoule; for this is the language of heauen, this is the moſt ſtronge voyce to call vpon God. Teares ouercome the inuincible, appeaſe the omnipotent, and torment the diuell more thē hell fire. When teares cry vnto God, when he is importuned by true teares, hee will not delay both to come & to cōfort vs: he wil grow preſently familiar with vs.

But, O redeemer of my life, wherefore is it thy plea
17 ſure that wee ſhoulde not weepe for thee? Thou didſt weepe for thy friende

Laaarus, thou diddeſt alſo weepe for the ſtones and walls of Ieruſalem, and doſt thou not permit vs to weep for thee? doeſt thou ſet ſoe light by the loſſe of thy life? ſhall wee ſo ordinarily eſteeme the ſhedding of thy blood? Or wherefore doeſt thou conſent that we ſhould weep for our ſelues, and not weep for thee? Are wee of greater value then thou? or can any of vs be either leſſe worthily, or more ſhamefully & cruelly puniſhed? What ſhall I ſay, O the ſolace of my ſoul? ſhal I with reuerence leaue this high & obſcure myſtery, among many other, to thy diuine iudgmēt? Or doſt thou giue

vs to vnderstand, that it sufficeth not, that wee weepe for thee, if wee doe not obserue how wee weepe? be-
18 cause the right weeping consisteth, not in multitude, but in well placing of our teares. Or is it thy pleasure that we should not weepe for thy death, but for the workers of thy death? according to which rule, we haue cause to bewayle, rather those that commit, then those that suffer outrage & wrong. Or wouldest thou signifie vnto vs that our life should be a long martyrdom a continuall crucifiing of our selues; and that we haue more reason to shewe compassion for the wicked that

liue

liue then for the good whē they dye. For it is betteer to dy thē to liue amōg euil men becauſe in death their is but one bitter morſell to ſwallow, but the ſocietie of the wicked is a continuall torment. Or laſtlie, diddeſt thou meane that we ſhould not weepe for thee, in compariſon of our ſelues? becauſe our ſins are ſoe great that we haue time little enoughe to lament them. and as thou art more grieued at our ſinnes, then at thine owne ſufferinges, ſoe thou takeſt greater pleaſure that wee let fall teares, for them, then for thee: for if we doe not beewaile our ſinnes, it little auaileth vs

that thou haſt ſuffered. Firſt therfore, we muſt weep for compaſſion of our ſelues, and then for thy paſſion: wee muſt bewaile our offences firſt, and then buſie our ſelues in weeping for thy wounds. For, if thou hadeſt ſuffered for thy ſelfe, it had bene great reaſon wee ſhould haue wept onely for thee; but ſeeing thou dideſt ſuffer for our Sinnes, it is conuenient that we poure forth teares principally for them.

Howſoeuer it is, forbid vs not, O good Ieſu, forbidde vs not, I beeſeech thee, to weepe for thee; for if thou doeſt, with teares wee will intreate thee that wee may

weepe. We will intreat thee rather not to weepe for the trayterous cittie Ierusalem, thē not to suffer vs to weep for thee. O Lord of all life, doe not onely permit, but enable vs to weepe; and accept our prayses watered with our teares.

19

With bended knees of my heart, & swalowed vp in the depth of mine owne vnworthinesse; with al fear and reuerence which can possibly fall into this weak worme, I prostrate my selfe before thee, O Lord Iesu Christ and yeeld vnto thee most humble and heartie thankes for thy exceeding mercy and loue towardes mee. What haue I, O Lord

which I haue not altogether receiued from thee? What am I, eyther presently in hope, but onelie by thee? Thou art my Creator, my sanctifier, my glorifier, for thou hast giuen vnto mee the state both of nature and of grace, & hast also prepared for me the state of glory. And because to this high end many means are required, of thine infinite goodnesse thou art vnto me, as wel the meanes as the end. Thou art my defender, my keeper, my gouernour; the mercifull scourge of my sinnes; the curer of my infirmities, the instructer of my ignorances, the directer both of

my knowledg and power; thou sustaineſt, thou stirreſt, thou ordereſt mee in all my indeauours. Finally, thou art my Lord and my God; euen all the goodneſſe that I haue; euen all the good that I expect.

§. 9.

HOVV Hee was crucified

1 THe ladder which Iacob saw in a vision.
2 Wherfore Christ was crucified naked.
3 The sinnes of Christ were loaden with our sinnes
4 Example to be mercifull towards the needy.
5 Example of moderation in the abound ance of worldly thinges.
6 The bodily torments of Christ.
7 His spirituall incounter.

8 *Man was more easily ruined then redeemed.*
9 *The continuall miseries and trauailes of Christ.*
10 *Wee are vnable to comprehend the mysteries of the death of Christ:*
11 *The death of Christ was prefigured in many.*
12 *Who were the principall, whoe the secondarie or instrumentall causes of the death of Christ.*
13 *Christ tooke the medicine for our diseases.*
14 *We can neither hon our Christ nor abase our selues as bothe are worthie.*
15 *It is reason wee shoulde despise our selues.*
16 *The incomparable loue of Christ*
17 *Wee are more bound vnto Christ for enduring tormentes for vs, then for all his other benefits.*
18 *We are more bound vnto Christ for the manner of our redemptiō then for our redemption it selfe.*
19 *A Thanksgiuing*
20 *Diuers figures of Christ.*

WHen he came to mount Caluarie, there was the bloudie banner displaied; there planted hee the tree of life, the fruite whereof expelleth the poison which the fruite of the forbiddē tree had wrought. There pitched hee the ladder, which *Iacob* saw but in a vision, The top whereof reached vp to heauē; whervpon not onely the Angels goe vp & downe, with our prayers vnto God, and his mercies vnto vs, but God himself descendeth to man, and man ascendeth vp to God. And first, to make his death the more reproachful they stripped him of all his

Gen. 8. 12 I

garments

garments, which the Souldiers put to diuision and lot. Insomuch as hee, who in all the passages of his life was so prest with pouertie, that hee had not of his own where to rest his head; was now driuen to that naked necessitie, that hee had not, in a cold season of the yeare, so much as a figtree leafe to couer his body.

But, although the lawe commanded that malefactors should be crucified, yet did it not commaund that they should be crucified naked. Wherefore then, O good Iesu, was this extremitie vsed against thee? were the executioners soe couetous to enioy thy apparell?

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or were they soe cruell to encrease thy shame? or would'st thou testifie thy loue, in shewing vs thy flesh, and not hiding any part of thy body from vs? When *Adam* had sinned hee would haue hid himselfe from the presẽce of god, because he was naked; But our second *Adam*, took both this sinne and this shame vpon his naked members, to carrie them to the crosse, and crucifie them with him. Assuredly, O my saluation, howsoeuer thy body was naked of apparell, all thy limmes were loaden with our sinnes: euen as thy Apostle Saint *Peter* hath said: *He bare our sinnes in his body*

3

on the tree. For who could haue violated thy holy mẽbers, if thy father had not found our offences in them? If he had not foũd this accusation against thee, *This man receiueth sinners and harboreth malefactors.* Diddest thou not knowe, O my redeemer, that in whose hande the theft is found, hee must be answerable for the same? should not the *Father* handle thee as a Sinner, seeing hee findeth thee soe charged with sinnes. The Iustice of the Father finding al our *Sins* vpon thy body, executed vpon thee, and crucified them and thee together. 1. Pet. 2. 24.

Hereby thou haſt giuen vs example, firſt, to be merci
4 full towardes the needy, ſeeing that for compaſſion to vs, thou haddeſt no pitty vpon thy ſelfe; but wert cloathed with our ſinnes and our ſhame, to cloath vs with thy innocency and glory.

5 Secondly, to moderate our deſires, in the vaine either brauaries or abundance of worldly thinges, the bellowes of pride and and of preſuption, which doe not onely clog, but quench the deuotion of our ſpirit: euen as a tree by hauing many ſuperfluous branches, becommeth leſſe fruitfell; and as a lampe,

which

which with a little oyle is cherished, but choaked with much.

Then they strayned his naked body vpon the hard death-bed of the crosse, and fastened it thereunto with blunt and rough nailes, driuen through his hands and through his feete: out of which wounds issued foure golden streames, like the foure riuers of the garden Eden, to water and fructifie the whole world. 6

Then they raised him vppe beetweene twoo theeues, and placed him in open view, to be tormented with a cruell lingering death; the whole

weight

weight of his bodie bearing downewardes, nd rending wider the wounds of his handes and feet; which, by concourſe of ſinewes (the inſtrumentes of feeling) are the moſt ſenſible parts of the whole body. Hauing alſo to encounter with the world, and with the diuell, who is the Prince of the world; with death alſo, and with ſinne, which is the cauſe of death.

7

Alaſſe, how farre is the madneſſe of the world? how farre is the loue and liberalitie of Chriſt nowe extended? Was GOD thus angrie againſt ſinne? Woulde no other ſatis-

faction ſerue? Was the iuſtice of God ſo rigorous? Was the redemption of mã ſo precious? One diſobedience was ſufficient to deſtroy mankind, and were al theſe workes requiſite for their redemption? Truth Lord, for experiẽce teacheth vs, that it is more eaſie to ruinate, then to repaire. One firebrand is ſufficient to proſtrate a whole Citty, which cannot without much both time, and toile, and charge be repaired. 8

O moſt righteous and vpright Iudge, how merciſull wert thou towards ſinners, & how ſeuere againſt thine owne Sonne? hee was borne in great baſenes; the

worlde

9 world no ſooner receiued him, but it perſecuted him, and chaſed him into forrain countries. As his body grew, ſo encreaſed the burthen, both of his labours & wants; vntill in the end he was betrayed to his enemies by one of thoſe that were his followers. Is any thing more admirable then this? Liberty was ſolde, liberality tyed, innocency accuſed, iuſtice condemned, and life executed. Is any thing more admirable? The wiſedome of the Father was derided, his power beaten & bound, his beauty defiled, his glory with reproches and reproofes obſcured. Is any thing yet more admirable?

God was buffeted, God was ſcourged, God was nayled to a Croſſe, and ſet vp to the open ſhew and ſhame of the worlde; what ſhall I ſay? God in his humanity dyed.

Stay now (O my ſoule) for thou art not able to ſtep any further. *Lord, I heard thy wordes and was afraid; I ſaw thy workes and my bowels were troubled; I was amazed and my lips did ſhake.* Aſſuredly, our feeble faculties are farre vnable to comprehend this myſterie: they cā neuer reach this boundleſſe heigth; they can neuer fathom this bottomles depth. Wee may coldly ſpeake of it, and drowſely affect it;

Abac. 1. 3

10

but

but principalities and powers ſtand aſtoniſhed at it. Stay here then (O my ſoul) and lift vppe thy lumpiſh thoughts after him; euen after the mā of griefe, as *Eſay* Cap. 53. termeth him. Caſt off all delight in thinges of this world, & faſten thy deſires onely vpon him; that thou maieſt with thy naked armes embrace thy naked Sauiour; and bee more neerelie ioined vnto him. That thou maieſt with free affection kiſſe thoſe handes, which were ſo liberall, as to bee nayled for thee vpon the Croſſe.

11 Behold him who was prefigured by the brazen Serpent, the ſight of whom

cureth

cureth the sting of the old Serpent the Diuell: behold the true *Moses*, stretching forth his bloudy armes towards heauen, that his people may obtaine the victorie: beholde the true *Rachel*, trauelling vnto death for thy new birth: behold the second *Adam*, out of whose bloody side, the Church his Spouse is fashioned: beholde the true *Sampson*, who with his death destroyeth his enemies: beholde the true *Elias*, who stretching himselfe vppon the dead children, restoreth them to life: behold the true *Elizeus*, who being deade, hath raised vp the worlde to life: beholde the true

Salomon, who hath made a perfect peace between God and man: beholde the true Paschall Lambe, whose blood hath freede vs from the destroyer. He was wholy giuen for vs, and is wholy expended for our vse. Behold him from the crown of his heade, to the soles of his feete, and thou shalt finde no parte free from woundes and bloud.

But, O King of glory, what haddest thou deserued? what haddest thou done? *Pilate* could finde in thee no cause of death; neither can I finde any, but onely the aboundance of thy goodnesse and loue. For it was my sinne that hath

thus distressed thee; these nailes, these whippes, these streames of bloud, are perpetuall monumentes of my wicked life, *Pilate*, and *Caiphas*, and all the rest, eyther thy Iudges or tormenters, vpon whom we deriue this cursed crueltie, were onelie secondarie and instrumentall causes. I was the principall, I was (in part) the cause of all these causes: I can not shift it to any other, but must say to my selfe, as the Prophet *Nathan* saide vnto *Dauid*: *Thou art the man*: euen thou art he who did thus afflict him. I had cõmitted the offence, and thou wouldest beare the punishment; I had surfeited, I was diseased, & 12

2. Sam. 12. 7

thou

13 thou wouldeſt take the bitter portion. Thou diddeſt faſt for mee in the wilderneſſe, thou diddeſt ſweate for mee in the garden, and thou diddeſt bleed for mee vppon the Croſſe. So the head ſuffered that cure for the mẽbers, which was not neceſſarie for it ſelfe; euen as in our naturall bodies, appliances are made oftentimes to one part, to cure the infirmities of another: Inſomuch as I muſt acknowledge my ſelfe, the originall of all thine anguiſhes and paines, the diſeaſe which cauſed thee to die.

Oh then! that I could turne my ſelfe into teares, that I might waſh the

woundes, and bath the bruises which I haue made. Behold, O my God, how I sigh now vnto thee, not so much for griefe, as for want of griefe, for thy grieuous sufferinges. Oh! that I could in such sorte both honour thee, and abase my selfe, as both of vs are worthy: thou, for thy loue; I, for my disobedience. Thou knewest this loue would cost thee thy life; and yet wouldest not thou forbeare to loue me. And seeing thou didest die for my disobediēce, itis reason that I shoulde extreamely despise my self, being the very party that hath offeended,

O gracious Lord, what

14

15

couldest thou haue done for vs more? What greater testimony of thy loue couldest thou haue giuen, then in being thus prodigall of thy bloud for thy very enemies? then in being so cruelly tormented for those, who had so cruelly offended thee? Wee were a sort of forlorne sinners, damned so fast as borne: Wee were by nature the Children of wrath; and yet (by the errors of our life) continually encreasing wrath, against the day of wrath: whē thou wert moued with mercy to vndertake these tormentes for vs. The Innocent hath suffered for the guilty; the Lord for the seruantes; hee

16

that

that receiued the iniurie, for those who did it: not for any commodity to himself, nor prouoked by any desert of ours; but moued thervnto onely by his mercy & loue, wherewith hee hath vouchsafed to visite vs frō on high. Wee were so far from deseruing this mercy and loue, that wee neither desired the same before, nor regarded it when it was done. Certainely, (O my Lord,) I hold my selfe more beholding to thee, for enduring these tormentes for my sake, then for all thy other benefites beside. For, as nothing is more agreeable to thy infinite goodnes, then to bestow benefites, so is

17

nothing more ſtrange from thine infinite happineſſe, then to ſuffer miſeries: whereby it appeareth, that
18 I am more bound vnto thee for the manner of this thy benefite, then I am for the very benefite it ſelfe.

I worſhippe and adore thee (O Lord Ieſus Chriſt) I praiſe thy holy name, & yeelde vnto thee moſt hũble and earneſt thanks, becauſe thou haſt ſo loued vs, as with thy moſt bleſſed bloude to waſh away our ſinnes, and reconcile vs again to thy fathers fauour. Bleſſed bee thou therefore for euer, who art the reconciler, the redeemer, the Sauiour of mankind; the van-

quisher of hel and of the diuell; the repairer of life, the destroyer of death. What doth stay our hearts, O Lord, that they runne not vnto thee? is any clog so heauy, is any chaine so strong, that can either hold, or hinder vs from hastening vnto thee? If all the things of this worlde are nothing but a flower; shall so light matters, either breake or slacke our course vnto thee? Can a light straw stay a stone in the aire from falling to his naturall place? and shall the light chaffe of this worlde (for all is no more) stoppe our comming vnto thee? who art our last ende, our perfect

felicity, the true reſt and center of our ſoules?

20 Come vnto him therfore all hungrie and thirſty ſoules; this is the handfull of meale, and the little oile of the widdow of *Sareptha*, 1-Reg.17 which will neuer waſte; this is the miſticall rock which *Moſes* ſtroke with his rod Exod,17.6 in the wilderneſſe, out of which guſheth forth riuers Io,4,14. of water of life. All you that diſlike your ſinnefull birth, come hither and you may be borne again. Come all afflicted conſciences, this is the good Samaritan, who will poure oyle and wine into your woundes. Luk.10.34. Come, all yee that are preſſed with pouerty, bring

hither

hither your emptie veſſels; this is the pot of oyle, of the widdow which came to *Elizeus*; wherewith and by no other meanes you may pay your debtes. Bee not diſcouraged becauſe it is little, the vertue thereof is great; it will neuer ceaſe running, ſo long as there be any veſſels to fill. Come, all ye that deſire to be at peace with God; this is the perfect peace-offering; this is the ſweet ſacrifice, whoſe blood crieth not for vengeance, as the blood of *Abel*; but craueth pardon for all offenders. This is the gate, through which wee muſt paſſe, if wee goe into heauen: this is the 2. Reg. 4.

arke whereinto wee must enter, if wee will bee saued: this is the Pallace of peace; *This is my resting place for euer, & euer; here wil I dwel, for I haue delight therin.*

Psal. 132. 14

HOW

§ 10.

HOVV

Hee was mocked and reuiled, & how *he prayed for his e*nemies.

1 *THe euill example of greate men is dangerous.*

2 *It is naturall to shewe compas-sion to those that are distressed.*

3 *Great men wanting Vertue, sup-port themselues by suppressing o-*

thers.

4 The Iewes endeauored to pull from Iesus whatsoeuer they could,

5 The infamie of Christ, was helth full in regard of Vs,

6 In regard of the Iewes it was pernicious.

7 In regarde of him selfe it was most grieuous.

8 Naturally we desire to bee pitied in distresse.

9 Death ioyned with infamie and reproach is most intollerable.

10 Iniuries were so much the more sencible to Christ, by how much hee had deserued the contrary.

11 The tormentes of Christ did not so grieue him, as to see that they did his tormentors no good.

12 Christ would not be prouoked to come downe from the crosse.

13 The loue that Christ bare to the crosse.

14 The dissimulation of the Iewes in saying they would beleeue Christ if he would come downe from the crosse.

15 It was not conuenient that Christ

should

should come downe.

16 Christ was neuer intreated to go vp to the crosse.

17 Riches, honour and life bestowed vpō the crosse for our redeptiō.

18 A Prayer.

19 The loue of Christ knowen by imparting to vs some part of his passiō.

20 It is the greatest glory of a christian to draw neere vnto Christ in likenes of life.

21 We must hold not only patience but loue with all men.

22 Patience is proued, not by auoiding but by enduring occasions.

23 The Iewes more tormented Christ by their blasphemies, then by their blowes.

24 Christ was more carefull for his enemies thē either for his frendes or for himselfe.

25 How wee are afflicted when any iniury is offered vnto vs.

26 Christ did pray for his enemies as an intercessour & plead for them as an aduocate.

27 The will of man is so peeuish and peruerse, that it is most safe to

commit our selues to the will of God

AFter they had thus cruelly crucified Iesus, the high priests with the Scribes and Elders, and Pharisies; and after them (so daungerous are the euill examples of Great men) the multitude which passed by, the Souldiers also that tormēted him, and one of the theeues that suffered with him, reuiled and blasphemed him; rending his reputation, and deprauing the doctrine that he had taught. One said, *thou that destroyest the Temple and buildest it in three dayes, saue thy selfe.* Another bad him come downe

from

from the crosse, and they would beleiue in him. Another cried; Hee *saued others, himselfe he cannot saue.* Another; *If thou be the son of God, come downe from the crosse.* Another; Hee *trusted in God, let him deliuer him if hee will haue him; for hee said, I am the sonne of God.* He that suffered for all, had all against him. And whereas it is so naturall for a man to feele compassion, when others like himself do suffer, that there is none so wicked and worthy of death, but men doe pitty him when he is at the point to die: Whereas euery good eye will expresse griefe, for those that lie in distresse; becausethere

is no case of humaine calamity, which is not incident to our selues. These ministers or rather monsters of hell, did not onely solace themselues in the sorrowes and death of Christ, but vsed al malitious means to obscure his fame, and
3 discredite his doctrine: like men voide of vertue, and in some place of power, who support themselues by suppressing others. And if
4 good Iesus could haue lost any other thing, they would also haue endeauored to pul it from him.

Goe too, go too, you abortiue children of the Sy-
5 nagogue, mocke on, good leaue haue you in regard of

vs, double your malice in reuiling, if you pleaſe; you doe vs a greater pleaſure hereby then you perceiue. For, looke how faſt his infamie doth grow, ſo faſt doth our ſhame (aſſure you) decreaſe. Whatſoeuer could do vs good, he hath imparted vnto vs, and hath taken to himſelfe whatſoeuer might doe vs harme. But in 6
regarde of your ſelues, O ye Iewes, it had beene better your tongues had been torne out of your throates, then they ſhoulde haue beene thus impiouſly imployed. All this inſulting is like the putting of redde hote iron into colde water, a great noyſe of extinguiſhing

ſhing your ſelues. For, ſince you haue diſauowed the God of your Fathers, and haue ſaide, you would haue no King but *Caeſar*; ſince you haue ſaide, *his bloud be vpon vs, and vpon our children*; ſince you haue ſo maliciouſly, both perſecuted his life, and reproched his death; your walles haue beene throwne downe, your temple burnt, your kingdome ruined; your ſelues eyther ſlaine, or captiuated, or chaſed into ſtraunge countries; where you haue been hated and oppreſſed, and neuer ſuffered to knit into one body againe: which curſe ſhall lie vppon you vntil the end of the worlde.

But

But in regard of thee, O good Iesu, what can bee sufficiently said? To be so afflicted as neuer was any, it is exceeding much; to be despised and despighted in this affliction, what can bee more? In all calamities it is a kinde of comfort to find some compassion. Naturallie wee desire, if we cannot be deliuered, if wee cannot be eased, yet to bee pittied; to see some who condole our miserie, who wish vs well, who want not the wil but the power to relieue vs. But, these bandogges of Sathan had vtterly exiled all sence of humanitie; they were so far from pitty, that they expressed

7

8

great

great pleasure, in viewing the iniurious cruelty of the selues, and calamitie of Christ. Againe, a gene rous heart is more touched with griefe, to see his enemies take pleasure at his death, then to endure it: yea, oftentimes a free and noble spirite esteemeth not
9 so much of death as of one spitefull speech. If therfore to liue with infamie bee worse then death, what is it then with infamie to die? Againe, these iniuries and despightes were so much more sencible to the Sonne of God, by how much more then others hee had deser-
10 ued the contrary. For, in all our calamities, it dooth

much eaſe the paine which wee endure, to compare it with the fault which wee haue committed. But, becauſe our Sauiour could compare theſe contempts, not with his fault, not with his innocency onely, but with his innumerable and ineſtimable deſerts; hee did the more grieue at them, or rather at the malice from whence they did proceede. And further, his loue was ſo great for the ſaluation of 11
mens ſoules, that his tormentes were not ſo grieuous vnto him, as to ſee that they did his tormenters no good. It was worſe then death, that his executioners would take no pro-

fite

hte by his death: euen as a louing friend esteemeth lesse his labour for another, then to finde it vnprofitable, and not accepted: or as a good mother grieueth more, at the vngrateful and vngracious behauiour of her childe, then at the trauailes which she endured at his birth.

But what is this, O yee obstinate Iewes, which you importune the son of God to doe? would you haue him in earnest to come downe from the crosse? No, no: hee loueth it too wel; he was too
12 willing to come vnto it; his patience and his constancy were greater then so. The deuill might as easily haue

per-

perſwaded him to caſt himſelf headlong frō the pinacle of the tēple, as you can perſwade him to come downe frō the croſſe: he would neuer haue gone vp, if it had been conuenient ſo ſoon to come down. The croſſe and hee were no new acquaintāce, they had bin affianced together 33. yeers before, & now they haue conſūmated the mariage; he hath ioyned therwith, not his hands only, but alſo his feet. Therfore you are deceiued, O ye Iews, you are altogther blinded with malice: hee is not faſtened to the croſſe, but he doth embrace it; he ſtayeth not becauſe he is nailed, but rather becauſe he is enamo- 13

red. It

It is not aboue his power to come downe, but it is not agreeable to his pleasure. His loue to the Crosse was so exceeding great, that if all the Angels had entreated him on their knees, if all mē had besought him with teares, he would neuer haue departed from it aliue. Not his bitter drinke, not his nakednesse, not his tormēts, not his death, not your perswasions, and which is more then all, not your ingratitude, coulde either hinder him from going vppe, or cause him to come downe: to saue others, himselfe hee would not saue. Although you tell him, that if he will come down you wil belieue

him,

him, yet will he not doe it; becauſe hee knoweth you will not make good your word. O perfidious Iewes, wherfore doe you lie vnto him, who knoweth your ſecrets beter then your ſelues? you that would not belieue him when he roſe from the dead, wold you haue belieued if hee had come downe from the Croſſe? was it a greater matter to deſcende from the croſſe, then to ariſe out of the graue? 14

If thou be the ſon of God come downe from the croſſe. Nay, becauſe he is the ſon of God, it is not conuenient he ſhould come down. If he had been one of the thieues, it had little concerned vs what hee 15

had

had done; but beeinge the Sonne of God, what ſhold haue become vs, miſerable wretches, if hẽ had condeſcended to your infamous requeſt? Howe then ſhoulde the propheſies haue bin fulfilled, the deuill vanquiſhed and the whole world redeemed?

16 O crucified Ieſus, what loue hath ouercome? what goodneſſe did guide thee? thou wert neuer intreated to goe vp to the croſſe to redeeme vs, but thou wouldeſt bee neither perſwaded nor prouoked to come down from it, vntill thou haddeſt perfected oure redemption.

O crucified Ieſu, on the croſſe I loue thee, on the

croſſe

crosse I adore thee, on the crosse I beleiue in thee, who vpon the crosse diddest giue thy selfe to death for me. What hath a man more then riches, honour, and life? all which thou diddest bestow vpō the crosse to redeeme me For thou, whoe diddest create all things, diddest hang naked vpon the crosse; thou, whoe diddest thinke it no robbery to bee equall with God, wert sorted with malefactors: thou, who art the Lord of life, diddest suffer a most opprobrious death. And that I may not loose this exceeding benefite, that thy precious bloud bee not vnprofitably shed for mee,

17

Io. 1. 3. 1. Philip. 3.

Io. 1. 4.

18

I prostrate my vnworthy soule, and cry vnto thee; not as the Iewes did, to come down from the crosse; but (which is more) to raise mee vp, and fasten me vnto
19 thee (For they whom thou loues't, are knowne by nothing more, then by imparting to them some parte of thy passion) not to saue thy selt, but to saue mee.

Saue me (O Lord) from my sinnes, saue mee from the power of my spirituall enemie; saue me from the deceipts of the wicked world, saue me from the flattering force of owne appetite, which is both the mightiest and basest Tyrant that can be. Defend the dignitie &

glo-

glory of my soule, that it be not seruil to my sensuall lust; that it be not captiuated to the familiarity of the false pleasures of this life: like a blind whelpe, which sucketh euery thing that is put into the mouth, supposing it to be the teat of the dam.

Deliuer me from variety of desires, from vaine hope, from vayne feare: aboue all, deliuer mee from thy wrath, and from thy curse, and from the inseperable companion thereof, eternall death. Let one small drop of thy bloud distill into my soule, that I may present the same vnto thy Father, in full satisfaction of all my sinnes, Participate vnto

me thy poor vnworthy ſeruant, the full fruit of thy death; here by grace, and hereafter by glory.

And to this ende, giue vnto me both ability, and endeauour, to follow theſe thy laſt examples; ſeeing it is the greateſt glory wherto a Chriſtian can aſpire,
20 to draw as neere vnto thee in likeneſſe of life, as thou diddeſt vnto vs in likeneſſe of nature: according as thou diddeſt commaunde, when thou ſaideſt: *I haue giuen you an example, that as I*
Io. 13. 15 *haue done, ſo ſhoulde yee doe likewiſe.*

Graunt therefore, that I
21 may hold patience & peace, yea loue with all men; not

so much by auoiding occasions, both of anger, and hate (for that is a meane to couer, but not to cure my imperfections) as by sustaining them when they are presented to mee; euen in the presse, and throng of the world, enuironed with Dragons, and treading vppon Scorpions: I mean, amiddest the daungerous conuersation with wicked persons, and against all occasions which can be offered. For, as the tree is not saide immoueable, which stirreth not when no wind bloweth: nor the wood incombustible, which burneth not when no fire touch it: so a man is not to bee iud-

ged patient, who dooth not fret, fume, and foame, when no prouocation of iniurie is offered.

Therefore, if my friends forsake me, let mee not bee for that cause disquieted; seeing thou werte forsaken for my sake, not onely of thine acquaintance, but of thy Disciples also; yea, for a time of thy heauenly Father; and in regard of comforte and ease, of thy owne selfe. If men worke me iniurie or abuse, either in my estate, or estimation, let mee not therefore breake peace with them; seeing thou diddest pray for thy malitious and mortal persecuters. Euen then when they exer-

cised

ciſed vpon thee all cruelties & contempts; when they breathed high blaſtes of blaſphemie againſt thee, which were more painefull to thy heart, then the nailes were to thy hands, and thy feete: Then I ſay, omitting to comforte thy ſorrowfull friends, omitting to cõplain of any thing done vnto thy ſelfe, thou wert careful for the ſaluation of thine enemies; thou wert more grieued for thine enemies, then for thy friendes; thou wert more ſenſible of their torments thẽ of thine own. *Noah* curſed that ſonne, who laughed at his nakednelle; *Elizeus* curſed thoſe childrẽ, who mocked at his

23

24

baldeneſſe: but thou didſt pray for thoſe, who made thee naked; who ſolaced themſelues, not at thy deformitie, but at thy death.

25 When a light iniurie is offered vnto vs, wee muſt commonly be expected, till time weareth out the impreſſion of griefe; wee require alſo ſatisfaction, or ſubmiſſion, or at the leaſt acknowledgement of abuſe; whereby wee make remiſſion, rather another mans vertue then our owne. but thou, in the middeſt of thy miſeries, in the height of their iniuries, when thou couldeſt not ſtirre any other member, thy lips did labour to doe them good;

thou

thou diddeſt not onely pray for them, as an interceſſor: *Father forgiue them:* but alſo pleade for them, as an aduucate: *For they knowe not what they doe.* Aſſuredly, if *Pilate* coulde haue deliuered the Iewes to thy will, as hee permitted them to worke their will vpon thee, thou wouldeſt haue vſed them after a better ſort; ſeeing the more obſtinate they were to take away thy life, the more earneſt wert thou to procure their pardon. Conſidering therefore, that the wil of man is ſo peeuiſh and peruerſe, I abandon my deſires, and reſigne my ſelfe wholy to thy will: for it is more ſafe for miſerable 26 27

man to commit himselfe to the will of God, then that God should bee committed to the will of man.

O Lord Iesu, O the saluation of my soule, beholde I come vnto thee, as a most poore and vile creature; I approach to the riuers of thy mercy, to the sweete streams of thy grace; to the true Sonne of thy iustice; whose beames are spreade ouer the whole worlde, & powreth large light vnto al those, who doe not shut their eyes against it. Behold I prostrate my vnworthie soule at thy feet; I doe not reuile, but I praise and adore thee: I doe not mocke, but I mourne at thy passi-

on. O thou who wert pitifull to thine enemies, bee not hard to thy suppliants; thou who diddest pray for those who did reproch thee; pray for him (I pray thee) who prayeth vnto thee. Lift vp thy voice to thy Father for me; cease not to entreate him, that hee wil forgiue mee.

11

HOVV

Hee pardoned the thiefe, how he tasted Vineger and Gall, and how hee cried to his Father.

1 Christ did declare himselfe to be both our advocate and our iudge.
2 Christ giueth more then wee do desire.
3 The conuersion of the thiefe as

it was the last worke which Christ did in this life, so was it not the least.

4 What encouragements we haue to come vnto Christ.

5 Christ, accepteth our willingnes, our desire, our purpose for performance.

6 The goodnesse of Christ perfecteth that which we haue, and supplyeth that which we want.

7 Who are to bee dismayed, whoe comforted at the iustice of Christ.

8 Noe sinner did euer turne vnto Christ and was reiected.

9 The different demaundes of the two theeues.

10 The different hearing of the woords of Christ.

11 How the kingdome of Christ is not of this world.

12 For all that wee can doe or suffer for Christ, we are to respect no worldly reward.

13 Worldlings doe not pertaine vnto Christ.

14 A Prayer.

15 Christ hath annexed his grace

to his griefe

16 The torments of Christ increased towards his death.

17 It is daungerous to determine what were the sufferinges of Christ.

18 Christ was deprived of all earthlie comfors.

19 Christ was deprived of all heauenlie comfort.

20 How Christ was forsaken of his Father.

21 How Martyres haue beene able to endure most exquisite torments

22 Wherefore the least torment in Christ might haue sufficed for redeeming many worlds.

23 Wherefore Christ would endure greater tormentes then can bee conceiued.

24 The disconsolate estate of Christ

25 Wherefore Christ was forsaken of his father.

26 A Thankegiuing.

27 We are more bound to God for our redemption then for our creation.

2 We are to bee more thankeful

for our redemption them for all o-ther benefits.

29 *A Prayer.*

30 *Wherein the foundation of a Christian life doth consist.*

31 *Afflictions wherefore and howe they are assured signes of Gods fa-vour.*

32 *A seasoning for all the pleasures of this life.*

33 *If wee will succeede in the me-rites of Christ, wee must doe the like in his temperance, and in his trauailes.*

34 *It is more to moderate our de-sires then our actions.*

I Am further enco-raged (O my re deemer) to craue, not thy prayer on ly, but also thy pardon, by example of the thiefe whoe dyed with thee. Who, al-though he had spent all the

time

time of his life, in open outragies, yet when he desired thee to be mindfull of him, thou diddest presently returne answere: *This day shalt thou be with mee in Paradise.* O sweete word! O hearte more yeeldable then waxe! truly, O Lord, thy lips are the hony comb; honey and milke doe flowe from thy tonge. Thou diddest pray for sinners on the crosse, to shew thy selfe our aduocate: and thou diddest pardon sinnes, to shewe that thou art our iudge.

I

What is this? O liberall Lord, howe meruailous are thy mercies towards vs? our petitiones are no sooner made, but forthwith they

are graunted; thou giueſt more alſo then wee deſire. The thiefe deſired thee only to remember him, and thou doeſt promiſe him the kingdome of heauen. But whē, O gracious Lord? that preſent day: with whome? euen with thy ſelfe. What wouldeſt thon then deny vs, O the ſweetneſſe of my ſoul, if we were to thee ſuch ſeruants, as thou art vnto vs a Lord? ſeing thou art both ſo ready, and ſo bountefull to open offenders? Which, although it ought uot to imbolden vs, to defer our repentance vntill the end of our liues, (becauſe this conuerſion of the thiefe, as it was the laſt worke which 2 3

thou

thou dideſt in thislife, ſo was it not the leaſt) yet it may in courage vs, neuer to think, either our ſinnes too great, or our time to ſhort, to obtaine thy pardon.

4. Come vnto mee then, all ye that are feeble hearted, and euer thinke you ſhal be damned; ſee what a louer of man he is and how deſirous of our ſaluation; ſee how eaſie he is to be entreated, how ready to giue his glory at the firſt demand. He appre hendeth, he ſeeketh all occaſions, hee deſireth nothing more then to beſtow it vpon vs. If yee will ſay, you haue done litle ſeruice, whereby you ſhould hope for ſo high a rewarde: fear

not, it sufficeth that you haue a desire to serue him. This is a property of him that is liberall, and merciful, (For which vertues he is especially commended.) not so much to regarde the works of our bodies, as the willingnes of our minds. 5

He soe thrifteth after the saluation of our soules, that he often accepteth our purpose for performance; it sufficeth many times that wee are prepared in will, the rest hee doth supply by his grace. His gratious goodnes both perfecteth that which we haue, & supplieth whatsoeuer wee want. 6

Bee not therefore dismaied at his terrible Iustice, 7

but

but rather comforted. Let them feare, who are flintie hearted, who will not conuert and come vnto him; who follow vanities freelie, who doe boldly sinne, and then say, *What euill haue I done?* Let thē tremble, who are so farre from calling vpon him, that they wil not know him: it is dreadfull for such to fal into his hāds. But they who are smitten with sorrow for their sins, they who rise, and returne vnto him, let them be confident; for hee that hath drawne them will assuredly receiue them. It is not the thiefe alone who was receiued, but, let al sinners be brought forth, & ther cānot

8

any

any one be named, were he neuer so greate, who conuerted to him and was not iustified: He so loueth cōuerted sinners, that if it were necessarie so to do, he would rather suffer death again, then consent that one of them should be damned.

O happy thiefe, how pleasant were thy paines? how delightfull was thy death vnto thee? being assured, that thou shouldest forthwith raigne with him in heauē, who suffered with thee, & for thee vpon earth. The other thiefe demanded of Christ to bee deliuered from the Crosse; but the cōuerted thief, hauing heard him openly professe, that

9

his

his kingdome was of another worlde, desired no bodily benefite, but onely to bee remembred of him, whē hee came into his kingdom. *Pilate* in his tribunall, the people standing by, and the
10 thiefe in fetters heard these wordes of Iesus alike; but hereupon *Pilate* contemned him, the multitude mocked him, the thiefe onelie did belieue him.

Seeing then, O good Iesu, thy kingdome (thou hast
11 said) is not of this worlde, what shall I aske? what shal I hope for of thee, that this worlde doth affoord? If I aske honour, riches, creadite, quiet, thou maiest send mee for them to the

Princes of this worlde; or elſe aunſwere me, as thou diddeſt the ſonnes of *Zebedeus*; *You aske you know not what*. There is another world, whereof thou (& no other) art King; whereby we are giuen to vnderſtand, that for all the ſeruices which we can doe, for al the aduerſities which we ſuffer for thy ſake, we are to expect no worldly rewarde. Becauſe thou ſo eſteemeſt thoſe who loue thee, that to rewarde one of them alone, thou thinkeſt the whole worlde not to be ſufficient: and for no other cauſe diddeſt thou come into this world, and ſuffer for vs, but to take vs into an other

Mat. 10 38.

12

world,

worlde to raigne with thee.
13 Seeing therefore I esteeme of my selfe, because I am thine; and thou hast saide, thou hast nothing in this world; I dare not be a worldling, for then I shall not bee thine. I will not eyther praise or desire the cōmodities of this life, but doe crie vnto thee with the happie thiefe, *Lord remember me now thou art in thy kingdome.*
14 Remember not my iniquities, remēber not my errours, but remember that I am a fraile and feeble creature; remember that I am the worke of thy hands, remember that thou gauest mee a spirite to thine own likenes; remēber that thou

tookest

tookeſt fleſh, like vnto me. Remember al the miſeries, which for me thou haſt endured; remember thy goodneſſe, not my euill; not the greateneſſe of my ſins, but thy grieuous ſufferinges. Lord, I deſire not with the other thiefe, to bee freede from the croſſes, and calamities of this life; giue mee rather thy griefe, and ſo ſhal I be ſure to haue therewith alſo thy grace. For vnto none haſt thou imparted thy loue, vnto whom thou haſt not alſo imparted thy labour; and with none doeſt thou communicate thy griefe, but thou doeſt therwith communicate thy grace. 15

THOV

THOV ART A LILLIE AMIDDEST MANIE THORNES: thou canst not be attained with idle ease. Wee must endure not only labour, but smart, if we wil enioy thee. If wee will haue thy head, it is crowned with thorns; if thy hart, it is pierced, with a speare; if thy handes and thy feet, they are strooke through with nailes. THOV ART A LILLIE AMIDDEST THE THORNES.

16 Now, the neerer Christ drew towardes his death, the heauier was his Fathers hand, the waightier his wrath, the more stripes did hee double vpon him. In the garden of *Gethsemanie*

hee cried to his father; *Father, if it be poſſible let this cup paſſe from me*: but now, feeling that which then hee feared; the ſtorm now breaking vpon him, which did but then begin to appeare; hee cried againe; *My God, my God, why haſt thou forſaken mee?* At both theſe times, 17
what were eyther his feelings, or his feares, what the tormentes of his body, what the anguiſh of his ſoule, it is daungerous to define; Wee know them not, wee may be too aduenterous to determine of them. But, to be altogether abandoned in theſe extremities, to haue no comfort affoorded, no care taken; to be bereaued,

not

not onely of the helpe, but of the pitty of all, which in some degree euery man dooth finde, seemeth to bee the accomplishment of miserie. First, hee was depriued of all earthly comfort; 18 For of his Disciples, some betrayed, and solde him; others forswore him; all fell away, and fled from him. And as for the people among whome hee liued, working miracles, and doing all the good that hee could, it was they who preferred *Barabbas* before him; it was they, who in the middest of his miserable estate, did most insolently insulte vpon him. It was they who when he cried out, *Eli, Eli,*

did

did in a barbarous sorte deride him, as if he had called for *Elias*; it was they, who, when with extreame faintnesse, and paines, when by reason of the large losse of his bloud hee did thirst, not onely denied him a droppe of water, as *Abraham* denied to the rich glutton in hel, but gaue him gal to redouble his tormente. Secondly, hee was depriued of all heauenly comforte, which is the true lenitiue in al dolorous distresse. And this was the cause of his heauie crie; not that his friends, but that his father did then forsake him; not that earth, but that heauē did not yeeld him any comfort. The hea-

Luk. 16 19

uenly Father did then for-
sake his innocent, and only
20 sonne, and yet was not the
vnion betweene them dis-
solued. Hee dissolued not
the vnion, but withdrewe
his vision; and restrained
the influēce of those beams,
which might any way re-
fresh the passioned powers
of his soule.

21 Many Martyrs haue
beene assailed with terrible
tormentes, which they did
not only quietly, but chere-
fully endure. Wil you know
the reason? *They were not*
deliuered, indeed, but therewith
also, they were not forsaken.
For, the grace of God did
minister vnto them, such
sweet, and secret supply of

com-

forte, that they tyred their tormentours, in sustaining all extremities, which merciless tyranny could execute or inuēt. But in Christ, although in regarde of his infinite dignity (for that is it which setteth this sacrifice at so high a price) the least torment, although only in body might haue sufficed for redeeming manie worldes; yet would he not ouely suffer greater tormentes then can bee conceiued; partly to manifest thereby his exceeding loue, in making our redemption so aboundant (for, the lesse he had suffered, the lesse would his loue haue beene esteemed) partly to awake

22

23

our regard, and to leaue vs inexcusable if wee loue him not againe: to stirre vs also to settle in him our assurance, and hope, especially in our tribulations, & most especially when wee suffer
24 for his sake. But further, he excluded all consolation from him; hee receiued no comfort, eyther from heauen, or from the earth, eyther frō his father, or from himselfe: euen as it is in
Psal. 38 the *P*salme; *I looked aboute me, and there was none to comforte me.* His naked body was left desolate & forlorn, like a weather-beaten tree; the force and furies of hell, tempestuous vpon him; the influence of cōfort restrai-

ned

ned from his reliefe. His apoſtles had forſaken him before; but here he was forſaken of his heauenly Father, and in a manner of his his owne ſelfe. O forſaken Ieſu, expect not what aunſwere thy Father will make, we miſerable ſinners are able to aunſwere to this thy queſtion: thy Father hath forſaken thee, to ſaue the worlde, which otherwiſe had periſhed; to ſaue thoſe who were both ſinners and ſeruāts, he did forſake his innocent ſonne. 25

O mercifull Father, let euery knee bowe, let euerie tongue poure forth praiſes vnto thee; for that in fauour of me, thou haſt not 26

ſpared thine onely ſonne; but diddeſt faſtē vpon him theſe bitter blowes, to ſatiſfie thy iuſtice for my tranſgreſſions, and that I might haue him a faithfull Aduocate before thee in heauen.

7 How much more am I boūd vnto thee, O my God, for this benefit of my redemptiō, then for the great work of my creation? Thou diddeſt create mee when I was nothing, but thou diddeſt redeeme mee when I was worſe then nothing: thou diddeſt create mee by thy worde, but thou diddeſt redeeme mee with the bloude of thine onely ſonne: In my creation I was made to the image of God; but in my re-

demption, God was made according to my image: In my creation thou diddeſt giue vnto me the ſtate of Nature, but in my redemption thou diddeſt giue vnto me the ſtate of grace: when thou diddeſt create mee, thou diddeſt giue vnto mee my ſelfe, but when thou diddeſt redeeme mee, thou diddeſt giue thy ſonne vnto me: when thou diddeſt create me, thou diddeſt giue me to my ſelfe; but whē thou diddeſt redeeme mee, thou diddeſt take mee vnto thee. O my God, a thouſand times more I thanke thee for my redemption, thē for all thy other beneſites beſide: for if I had not been 28

redeemed, all thy other benefites shoulde haue beene to me a burthen, & charge.
And I most humbly beeseech thee, by this thy great
29 goodnesse towardes vs, by this obedience of thy sonne towardes thee, to giue vnto me thy grace, that I may also bee pittifull for the miseries which fall vpon others, and patient in those which are laide vppon my
30 selfe; in which two pointes, the foundation of a Christian life doth consist.
Grant also, that in al the distresses of this life, I neuer loose, or let fal my confidence in thee: seeing, that when thy sonne had cried in his extremities; *My God,*

my

my God, why haſt thou forſaken mee? he preſentlie reſumed his confidence, and ſaide; *Father, into thy handes I commend my ſpirit.* For, aduerſities and afflictions are ſure ſignes, not alwaies that wee are forſaken of thee, but moſt often that wee are in thy grace and fauour; being therby made (though in a low degree) ſomewhat like to thy beloued ſō. who, perceiuing vs to be terrified by troubles & death, did take thē vpon himſelfe, to bleſſe & ſanctifie them, and ſeaſon thē with ſome ſweetnes; that we ſhould not only endure, but reioice and triumph, in & for our afflictions. Hee hath now made 31 Heb. 12.

aduersities, the straight passage and entrance into heauen; death is now no more death, but the leader vnto life. The diuine Iustice permitteth not any of our offences to escape without punishiment: seeing therefore thy children haue many imperfections, there is no greater comforte vnto them, then to bee scourged in this worlde; there is no greater punishment in this life, then in this life not to bee punished. There is no sacrifice more acceptable vnto thee, then a troubled and afflicted heart; there is no truer token, and lesse to be suspected (bee our other seruices neuer so many and

great

great) both of thy loue towardes vs, and of our loue towardes thee, then quietly to endure the calamities of this life; not as hauing no sence of thy hand, but by subduing our naturall both reason and will to thine obedience. If it bee for our offences that we suffer, let vs take it patiently, and repent, and then wee suffer with the saued thiefe: If it be without offence, let vs take it patiently, and reioyce, for then wee suffer with Christ himselfe: who hath giuen vs such an example in suffering for vs, that it must needs seeme little, that wee can suffer for him.

Grant also, O gracious 32

God,

God, that the vinegar and gal whereof thy ſon tooke a taſt, may bee to mee a ſeaſoning of all the pleaſures of this life; that I may bee reſtrained thereby from running into exceſſe, and from drowning the life of my ſoule in bodily delights. For goodly chriſtians they are, who, knowing what a ſowre ſauce was tempered for *Adams* apple, will follow their appetites with full ſaile; ſtuffing their ſtomackes with all kind of delicates, and in one acte of eating, both conſume, and
33 be conſumed. I aduiſe thee, O my ſoule, yea I doe moſt ſtrictly charge and enioyn thee, that as thou deſireſt

to ſucceede in the merites of thy Sauiour, ſo thou refuſe not to doe the like, both in his temperance, and in his trauails; ſeeing it is agreeable to all lawes, that whoſoeuer will enter vpon an inheritance, hee cannot enioy the commodities without the charge. Thy Sauiour woulde leaue that which ſeemed neceſſarie, that thou ſhouldeſt leaue what is ſuperfluous; for thou ſhalt finde in thy generall account, that thou haſt ſtolne ſo much from the poore, as thou haſt beſtowed ſuperfluouſlie vpon thy ſelfe. If thou wilte ſay, thou enioyeſt not many pleaſures, either

to moderate or forsake, see then that thou weane thy
34 will from pursuing them by desire. For in the house of our Lord it is much more esteemed, to ouercome our wil, in that which we desire, then to set light by that which we possesse: because the pleasures and contentments of this life, seeme far greater in shew, then in substance they are found.

Lastly, O my God, graunt vnto me thy vnworthy seruant, I beseech thee, that at the separation of my miserable soule, from the fetters of my flesh, I may spend my last breath with these wordes of my Sauiour; *Father, into thy handes, I com-*

mend

mende my spirite. Comfort me then with the vertue of his passion; which is, life to the dead, pardon to the wicked, and glorie to the Saintes: that ending the last minute of my life in the middest of his woundes, in the very depth of his death and bloud, I may confidently commit my soule, & thou receiue it readily into thy hands. Heauenly Father, receiue the sweet soule, which thy sonne hath offered obediently vnto thee: Receiue, I say, thy precious son for a ransome, and withall receiue thy seruant whome hee hath redeemed. For as he died in thine obedience, so died hee also for my re-

redemption. I haue nothing to offer vnto thee but his death, nothing but his bloud, and the loue where-with he gaue vs his bloud. His soule he hath committed vnto thee; but vnto vs hee hath giuen his bloude. This is all our treasure, this is our assured trust: where-of we wil not rerurn, so much as one droppe vnto thee, vnlesse it bein exchãge of euerlasting life.

HOW

§ 12.

HOVV Hee died, and how they opened his side with a Speare.

1 *Contraries combined together in Christ.*
2 *Christ at his death declared what hee was.*
3 *In all the actions of Christ, his diuinitie & his humanitie did appeare.*
4 *VVherefore the sunne was darkened*
5 *Mention remaineth at this day of the rocks which did rend.*
6 *The power of Christ did not end with his life.*
7 *Of the greate voice, and cry of Christ*

Christ.

8 A prayer.

9 How powerfull, and terrible Christ will be in iugement.

10 Of our account for the blonde of Christ.

11 What the rending of the Vale of the Temple did signifie.

12 Christ would haue nothing hidde

13 A prayer.

14 What was signified in that some deade were restored to life.

15 What Christ did giue vpon the Crosse.

16 That which man purposeth to one end, God often times disposeth to another.

17 The Centurions confessions.

18 One drope of Christs bloud might haue sufficed for all the damned in hell.

19 Our teares turned into ioye.

20 What this sacrifice was to Christ, what to his Father, and what to vs.

21 Wee got more by the death of Christ then wee lost by the fall of Adame.

22 *A thankesgiuing and prayer.*
23 *No part of Christ body was left vnsmitten.*
24 *The misteries of Christs sufferings cannot be conceiued.*
25 *The bloud of Christ was a most pretious thing.*
26 *What quantitie of this precious bloud, Christ gaue for vs.*
27 *One drop of Christs bloud might haue beene a large price for all things in heauen and in earth.*
28 *We are double debters vnto Christ.*
29 *Christ alone is sufficient for vs.*
30 *Christ doth not onely helpe, but guide those that come vnto him.*
31 *The Iewes were scrupulous in small matters, but of no conscience in matters of weight.*
32 *The nature of sinners in a desperate degree.*

AFter, when Iesus knew that al things were performed, hee cryed with a great

greate voyce, and bowed his
Ioh. 19. 30 heade, and gaue vp the Ghoſt.
And the ſunne was darkened,
and the vaile of the Temple
Luc. 23. rent through the midſt, and the
Math. 27 earth did quake, and the ſtones
were cloven, and the graues did
open, and many bodies of the
Saintes which ſlept, aroſe, and
came out of the graues after his
reſurrection, and appeared vn-
to many. When the Centu-
rion, and they that were with
him, watching Ieſus, ſawe the
earthquake, and the things that
were done they feared greatly,
Mar. 15. and ſaide: truly, this man was
the Sonne of God.

I What is this? O gratious God; whoe euer ſawe two ſuch contraries combined together? whoe euer ſawe

ſuch

ſuch miſery ioyned to ſuch might? when was ſo greate glory accompanied at any time with ſo great griefe? whoe is hee that is ſoe humbled, and yet ſo high? whoe is ſo powerfull, and yet ſoe poore? Hee that is contemned vpon earth, is honoured in heauen; hee that is faſtened naked to a croſſe, maketh the earth to quake; hee that dyeth, raiſeth the dead to life. O ſweete Sauiour, thou didſt now manifeſtly declare, both whoe thou art, & wherefore thou cameſt into the world. 2

The Centurion, and they whoe were with him, did acknowledge thee to bee the Sonne

of

of God; and the dead whoe were raiſed to life, did teſtifie that thou cameſt to ouercome death. Wee will make ſmal reckoning therefore, that the Iewes did ſcoffe at thee, ſeeing the heauens, the earth, the liuing, and the dead, did witneſſe with thee.

And thus likewiſe, in all the other paſſages of his life, our Sauiour did ſo bear and behaue himſelfe, that he neuer did, either ſo high a mericle, but therein his humanity did apear, or ſo meã a work, but his diuinitie did therein ſhine. All his actiõs participated of both his natures; in euerie thing which hee did or ſuffered,

the

the glory of the one, was alwaies ioyned with the humility of the other. It was great humility to be conceiued, but it was greate glory to bee conceiued by the holy Ghoſt. It was great humilitie to bee borne, but it was great glory to be born of a virgine; It was greate humilitie to bee borne in a ſtable, but it was greate glory to bee worſhipped of the wiſe men. It was great humilitie to lie among beaſts, but it was great glory to be honored of the angels: It was greate humilitie for him to bee circumciſed, but it was great glory to be named Saiour. It was great humilitie to bee baptiſed amonge

ſiners, but it was great glory that the heauēs opened, that the Father ſpake vnto him, and that the ſpirit viſibly deſcended vpon him. Laſtly, it was great humilitie to dye vpon the croſſe, but it was great glory that both heauen ann earth, were diſturbed thereat; that all creatures adored his death, except man only for whome hee dyed. Of the one of theſe the prophet *Eſay* ſaith; *Hee hath neither forme nor beauty, he is deſpiſed and reiected of men, hee is a man of ſorrowes, and hath experience of infirmities:* Of the other Saint Iohn ſpeaketh: *And we ſawe the glory thereof, as the glory of the only begotten*

Cap. 53 2

Io. 1, 14.

Sonne of the Father. By the first, our wil is subdued, and our manners corrected; by the second, our vnderstanding is enlightened, and our faith confirmed. If therefore this humility of Christ bee offensiue vnto vs, let vs turne our eyes to all the particular circumstances thereof; and we shal finde it not vnworthy, that with so great Maiesty hee was humbled.

First, the Sunne, beholding his Creator naked, drew in his light to couer him with darkenesse; which being vpon the day of the full moone, could not proceed frō an ordinary cause; but, as our Sauiour was be- 4

trayed, apprehended, ſcorned, reuiled, ſpat vpon and buffeted in the night, ſo it was not inconuenient, that the reſidue of this worke of darkeneſſe ſhould in darkeneſſe be accompliſhed: euen as he had ſaid to the Iews; *this is your very houre, and the power of darkeneſſe.* And when he cried with a great voyce, and yeelded vp his ſpirite, the earth trembled alſo, and the rockes did rend; whereof in the land of Iewrie, in the kingdome of Damaſco, and in the mountaines of Arabia, mention remaineth vntill this day.

Luk. 22 52

5

Therefore do not think (O ye Iewes) that as his life doth end, ſo you haue al-

so extinguished his power; hee that hath laid down his life, retaineth power, both in the heauens, and vpon the whole earth: and it is a lesse matter for him to rise againe, then it was to suffer himselfe to die. You cannot say, that these thinges which happened at the very instant of his death, were done by any ordinary meanes: Wherevpon you must acknowledge, eyther in him diuine Maiesty, or deuelish malice in your selues. O good Iesu, it was a great voice, indeed, wherat the principal powers of Heauen, Earth, and Hell did shake; which did astonish the liuing, and

the deade. As the crie of our ſinnes did reach vnto the iuſtice of thy Father, ſo did thy voyce reach vnto his mercy. Thou diddeſt crie with a great voyce, to call the liuing, and ſummon the dead; that if any ſhould looſe himſelfe, if any ſhould not bee conuerted vnto thee, it ſhoulde not bee, becauſe hee was not called, but becauſe hee would not come.

But woe bee vnto euery ſoule, which is not conuerted, which will not come; woe bee vnto euery ſoule which is not moued at this mighty voice. O crucified Ieſu, haue mercy vpon mee, poore ſinner,

prostrate before thee, and let my humble voyce enter into thine eares, that thy mighty voyce may sinke into my soule. Giue vnto mee a true touch at these thy sufferinges; both of compassion (as it is reason, that the mẽbers should condole with the heade) and also of feare. That my minde bee not more heauy then the earth, which did tremble; that my heart be not more harde then the stones, which did cleaue; and that my soule bee not more sleepie then the dead, which did arise, at the power of thy passion. O greate Redeemer of the worlde, if all creatures did feare

9 thee, hanging vpon the crosse, what will they doe when thou shalt come to iudgement? If thou werte so potent in thy greatest debility, what wilt thou be in thy greatest glory? If these effectes did accompanie the worke of thy mercy, and the voyce of thy loue, wherewith thou didest call al men to come vnto thee; what wil the worke of thy iustice doe, and the voyce of thy fury; *departe from mee yee cursed into euerlasting fire*? I am much afraid O good Iesu, of the strict accompt wherewith I shal bee charged at that day, what aduantage I haue

10 made of thy bloud; where-

of

of I ſhall yeelde a ſlender reckoning, ſeeing I haue ſcarſe retained it in memorie. Becauſe, ſo much as I do loue and cheriſh my ſelf, ſo much doe I forget thee; and it is no leſſe fault, not to make profite of thy bloud, then it was to ſhedit. Sweet Sauiour, let thy precious bloude alwayes ſtreame within my ſoule, that all my thoughts may bee bathed therein; let all actions bee to me, either valuable or vile, according as they participate thereof; let mee be carefull for nothing more, then that I bee not careful for my ſelfe, in matters of this life; let mee feare thy iuſtice now, that then I

may bee confident in thy mercies.

11 Now, in that the vaile, which did hang in the middeſt of the Temple, did alſo rend from the toppe to the bottome, what can the obſtinate Iewes pretende, that all their myſteries are not laide open? that all their ſignes are not verefied? that all their ceremonies are not at an ende? The vaile of the Temple was torne at the death of Chriſt, and the Temple it ſelfe was beaten downe in ſhorte time after; and coulde neuer ſince, nor euer ſhall bee againe repaired. The tranſgreſſors of the law, by killing the giuer of the law,

haue

haue diſcouered the ſecrets, and finiſhed the ceremonies of the lawe. They may ſtill ſeperate themſelues with the vaile of malice, and of ignorance, but with the vaile of the lawe they cannot. The vaile of the law cannot couer him, who did hang naked beecauſe hee would bee ſeene. O how happy are we that haue Ieſus Chriſt for our God, whoſe pleaſure is that nothing ſhoulde bee hidden. There is no God like our God, who ſheweth that which is ſecrete, and openeth that which is ſhut; who inſtructeth vs, what is neceſſary, & what is needleſſe, eyther to doe, or to 12

auoide. What desirest thou, O my soule, to see of him, which he hath not manifested vnto thee? If thou wilt see his workes, looke vpon the world; if thou wilt see his wil, read the Gospel. He hath not onely shewen thee his flesh, but hath opened also his heart vnto thee. He was borne in a common Inne, that all might make resort vnto him; he suffered vpon an open mount, that all might set their sight vp-
13 pon him. O my Redeemer, rende from my heart the vaile of carelessenesse and contempt, that I may bende it to beholde the secrets which thou hast opened. Breake also the

vaile of grosse dulnesse; for so long as my soule shall be couered therewith, it is impossible for mee to see thee.

So then, this rending of the vaile is a testimonie vnto vs, that the law is accomplished: and that wee are freed, as from the strict obseruation, so from the seuere sentence of the same. But, O good Iesu, O greate redeemer of soules, what greater testimony can wee desire, that death was put to death, by the force of thy death, then that many bodies which death had vnder the key of his power, did rise out of their graues? For if they had been still subiect vnto death, they could ne- 14

uer haue brake from his arreſt. O glorious death, which tooke life frō death; who woulde euer haue expected, that one death could haue ſlaine another? Who did euer ſee before, a mā faſt bound, vanquiſh one that was at liberty? a naked man, one that was apparelled & armed? a wounded man, one that was ſounde? a dead mā, one that was in life? Oh! how preſētly woldeſt thou make proofe, of the value of thy blood, and how far the force of thy death did extend; ſeeing that vpon the croſſe thou diddeſt giue, to the thiefe, glory; and life
15 vnto the dead. What is not he able to do, who giueth

glo-

glory to the dying, & life to the dead? He wil neuer take away life from thoſe that liue, who came to reſtore the dead to life.

Finally, as thou diddeſt manifeſt thy diuine working, in that the high prieſt, who conſulted againſt thee, did propheſie that thou ſhouldeſt die for the people; in that *Iudas*, who betrayed thee, did acknowledge thee to be innocēt; in that *Pilate*, who condemned thee, declared that he found no faulte in thee: ſo diddeſt thou the like, in that the *Centurion*, who watched thee, confeſſed that thou werte the Sonne of GOD. Heereby wee

may

16 may plainly see the blindeneſſe of our iudgement, and the weakenes of our power; becauſe that which mā doth purpoſe for one ende, thou doeſt oftentimes diſpoſe to
Exo. 1. 10 another. Whē *Pharaoh* ſaide, *come, let vs work wiſely*; thē did his fooliſhneſſe moſt appeare; and when the Iewes ſuppoſed to deale moſt ſure againſt thee, then was th eir deuiſe moſt of al diſappointed. For they had procured the Centurion to guarde thee; but thou diddeſt vſe him to confes thee. He con-
17 feſſed that thou wert man; (*This man*:) he cōfeſſed that thou wert God (*was the ſonne of God*:) he cōfeſſed that thou wert iuſt; (*This was a iuſt*

man,

man.) He confeſſed thy diuinity, thy humanity, & thy innocency; which is ſo high and perfect a confeſſion, that the Angels haue not more to acknowledge, nor men to belieue.

Now, the malice of the executioners was ſo implacable againſt Ieſus, that this cruell death was not ſufficient to aſſwage it; but after he had voluntarily laide down his life and ſoule for vs, one of them, (violating the lawe of mercy, againſt him, whoe neuer violated the lawe of Iuſtice) ſtroke him into the ſide with a ſpeare, and forthwith there guſhed out water & blood; water to cleanſe, and bloud

to cure all our infirmities.

18 O blessed streame, where of one small drop is sufficient to satisfie all our thirst; whereof, if one small drop had fallen into hell, all the damned might thereby haue

19 beene saued. Weepe nowe no more, O my soule, but reioyce and sing praises; for now the gates of hel are beaten downe, and the chaines of death are broken in sunder. Now is the Cherubim, who kept the entrance into paradise with a fiery sword, remoued from his charge; Christ hath receiued the wound of that sword, the water which issued out of his side hath quenched that fire. Nowe is the porte

of righteouſnes opened; as by man came death, ſo now by man came life into the world. This is the houre which was ſo often promiſed, ſo many waies prefigured, ſoe long expected, ſoe much deſired. By this worke, the wrath of God is appeaſed, the heauens are repaired, the earth is renewed; our ſinnes are cleanſed, our enemies vanquiſhed, & our ſoules deliuered. Although this ſacrifice was coſtly to him, yet was it grateful to his Father, & to vs profitable. It is more glorious vnto himſelf, that hee reigneth in heauen; but it is more helthfull vnto vs, that he did hang vpō the croſſe.

20

To him, this was a day of the fiercenes of gods wrath; but to vs, it was a day of the fulneſſe of his fauour: In reſpect of that hee ſuffered, this was indeed a heauy day, but in reſpect of that he obtayned for vs, it was a day of Saluation. For, it doeth not only free vs from that puniſhment, which by our ſinnes we had incurred, but it doth reſtore vs to that happy ſtate, whereof wee were diſſeiſed by our ſinnes. By his death as hee was our ſacrifice, we are acquitted frō deſtruction: by his death, as he was our high Prieſt (for he was both our ſacrifice & our Prieſt) wee are aduaunced to a moſt high and happy

by condition. Not the same
wherof we were dispossessed 21
by our sinnes, but to a farre
more excellent estate. Our
sins dispossessed vs of Para-
dise, vpon earth, but his
death doth intitle vs to the
kingdome of heauen. His
bloud is not only the bloud
of remission, to discharge vs
of our Sinnes; but it is also
the bloud of the testament,
to bequeath vnto vs the in-
heritance of heauen.

Haile, holy wound of my
Sauiours side; the entrance
to his heart, the issue of his
loue. Haile, holy riuer of
Paradise; the veine of liuing
water, the true treasure of
the Church. Haile, O win-
dow of the heauenly Arke; 22

whereinto

whereinto whosoeuer ente
reth, shall escape the vni
uersall inundation of God
wrath. Open vnto mee thi
gate, O Lord, and receiu
mee into thy bosome t
dwell; euen into the secre
closet of thy loue. I ador
thee, O my Lord Iesu
Christ; the king of glorie
the prince of peace, the e
ternall vertue and wisedo
of the Father. I adore thee
the ioy of Heauen, th
hope of earth, the life an
light of all the worlde: th
ease of them that labour
the comfort of those tha
are afflicted, the aduocate
sinners, the ioy of the iust,
adore thee, the greate r
deemer of mankinde, th

peace-offering

peace-offering, the acceptable sacrifice; who, by expēce of thy bloude, hast inclined thy Father, to looke vpon our miseries, and heare our cryes.

O heire of heauen, O the glory of the blessed, what loue is this which thou beareſt to the world, that for it, thou shouldeſt not loue thy selfe? that thou wouldeſt loose thy life for those, who hated thee vnto the death? Thy blessed body was made an Anuile; all thy sences, all thy members were loaden with blowes: no part was left vnsmitten, in working out the saluation of thine enemies. Before thy death, thy skinne and

23

thy

thy flesh were torne with whips, thy head rent with thornes, thy hands and thy feete wounded with nailes: nowe after thy death, thy heart and thy bowels were pierced with a speare. This
24 is a high mysterie, all words forsake vs, it cannot bee expressed so liuely as it should. In silence wee may both admire and adore it: but, not our words, not our thoghts can reach vnto it. What worthy thanks thē can we giue vnto thee (O blessed Sauiour) who wert plunged in this mire of miseries, to draw our soules out of the mire of Sinne? Thou diddest buy our soules, with the price of thy bloud: and if a

ny thing could haue beene more precious, a more precious thing thou wouldeſt haue giuen for vs. But what quantitie of his bloud did he giue? O my ſoul, diſpute not whether it were little or much, ſeeing he hath giuen for thee all that he had. Hee hath poured forth his bloud to thee without count, and wilt thou haue a reckoning of it? he gaue it not in that meaſure, becauſe he would giue no more; but becauſe he had no more to giue. 25 26

O moſt liberal Lord, how prodigall wert thou of thy precious blood? If thou wouldeſt haue paide for vs according to our worth, if thou haddeſt eſteemed vs

thy fleſh were torne with whips, thy head rent with thornes, thy hands and thy feete wounded with nailes: nowe after thy death, thy heart and thy bowels were pierced with a ſpeare. This
24 is a high myſterie, all words forſake vs, it cannot bee expreſſed ſo liuely as it ſhould. In ſilence wee may both admire and adore it: but, not our words, not our thoghts can reach vnto it. What wor thy thanks thē can we giue vnto thee (O bleſſed Sauiour) who wert plunged in this mire of miſeries, to draw our ſoules out of the mire of Sinne? Thou diddeſt buy our ſoules, with the price of thy bloud: and if a

ny thing could haue beene more precious, a more precious thing thou wouldeſt haue giuen for vs. But what quantitie of his bloud did he giue? O my ſoul, diſpute not whether it were little or much, ſeeing he hath giuen for thee all that he had. Hee hath poured forth his bloud to thee without count, and wilt thou haue a reckoning of it? he gaue it not in that meaſure, becauſe he would giue no more; but becauſe he had no more to giue. 25 26

O moſt liberal Lord, how prodigall wert thou of thy precious blood? If thou wouldeſt haue paide for vs according to our worth, if thou haddeſt eſteemed vs

no better then our merit, it is certaine, that of one drop halfe had beene to much: but to manifeſt thy loue, and to make our redemption the more aboundant, thou diddeſt poure forth e-
27 uery droppe vnto vs. One drop of thy bleſſed blood woulde haue beene a large price for all thinges, in heauen and in earth; and yet wouldeſt not thou, for our ſake, reſerue one drop thereof to thy ſelfe.

28 O moſt liberal Lord, thou haſt bound me to thee in a double debt, both for giuing thy ſoule to death for mee, and for reſtoring mine to life. For reſtoring my ſoule, I haue nothing but

the ſame which I can iuſtly giue thee; but for giuinge thy ſweet ſoul to death for me, there is nothingin man which can worthily be rendered:the heauen, the earth and all their furniture, are leſſe thē nothing in compariſō therof. We can but loue thee, we cān but laud thee;& this we cānot do but by thy gift. Helpe me therefore, O louing Lord, that I may be able to loue and laud thee, that I may die to my ſelfe and to all creatures for loue of thee: that my ſoule may adhere only vnto thee, vpon whom her forces do depend. I adore thee, O my ſtrength and my redeemer, I repoſe all my confidence

in thee; all my desires (after my imperfect maner) aspire vnto thee. I bow my soule to thy blessed passion, and with reuerence I salute thy rosie wounds. I adore thy blood, thy death, thy buriall, thy victorious resurrection, thy ascention into glory: by these I am refreshed; from these I draw the breath of life. O my Sauiour, I desire thee only; I offer my self wholy vnto thee. I want nothing I wish nothing but onely thee; for
29 thou alone art sufficient for mee. Thou art my King, thou art my Lord, my tutor, my gouernour, my father; the paradise of my hart, the nest wherein my soule

reſteth, the hauen wherein it is ſaued, the glaſſe where in it beholdeth it ſelfe; the ſtaffe whereby it ſtayeth, the ſtone whereon it ſtandeth, the treaſure whereto it truſteth. Who is ſo liberal as he? who hath giuen himſelfe for ſo vile a creature? who is ſo louing as he, who hath not ſpared himſelfe for his very enemies?

O moſt liberall and louing Lord, whoe deſpiſeſt none that come vnto thee; but doeſt rather help him, but doſt rather preuēt him; but rather doſt accompany him, doeſt follow him, doſt leade him in the way. Receiue my looſe, my loſt ſoule, which ſeeketh after

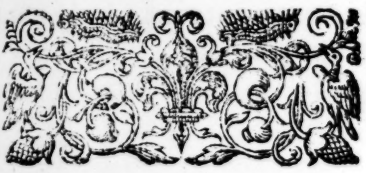
thee; raise mee, by the vertue of thy passion, from the death of sinne: and by the same vertue indue mee with wisdom and strength, that by the one I may preuent, and by the other resist the attempts of my most daungerous enemies, the flesh, the world, and the diuell. The flesh, idle and voluptuous; the world, vaine and curious; the diuell, subtill and malicious. Graunt vnto mee, by the same vertue, I beseech thee, that the yoake of thy commaundements may be sweete, that the burthen of thy crosse may be light vnto mee; that I may contemne the transitory trifles of this worlde;

that I may not weakely yeeld eyther to the calamities or pleasures of this life; but that with vnmoueable mind, I may beare the one, and forbeare the other.

All this was done against Iesus, vpon the day of the preparation of the passeouer. And, because the day following was a high Sabboath, the Iewes desired of *Pilate*, that the crucified bodies might not remain vpō the crosse; being very scrupulous in small matters, but of wide and brokē consciences in matters of weight. 31
Against Iesus they made particular suit, that his sepulchre shoulde bee made sure for three dayes, least

his bodie might be taken away; becauſe hee had ſaide, that within three daies, hee would ariſe againe to life. So they ſet a guarde vpon his body, and ſealed the ſtone vpon the mouth of the ſepulchre. But, when hee that would not deſcend from the croſſe, did riſe out of his graue; when he had broken the chains of death; when he was returned, with *Daniel*, out of the Lions den; and with *Ionas*, out of the Whales belly: they corrupted the watch to giue forth, that whilſt they ſlept, his diſciples came and ſtole him away. and this was the accompliſhment of their malice; this did ſet them alto-

ther without excuſe. This is alſo the nature of ſinners in a deſperate degree; whatſoeuer ſinne they are not able by ſome colour to defend, they will endeauour by any other ſin to conceale. 32



§. 13

Againe of the grieuousnesse of sinne, *and what means* God vseth to withdraw vs from the *same.*

1 AN inference of Gods iustice.
2 The conuersation which God expecteth from vs.
3 The punishments that are appointed for the wicked.
4 The manifolde meanes which God vseth for our conuersion.
5 The first meanes is the lawe of nature.

6 Of the naked nature of Vertue and of Vice.
7 Of the feare wherewith ſinners are afflicted.
8 Of the ſhame which doth attend vpō ſinne.
9 Of the remorſe of conſcience.
10 The ſecond meanes to withdraw vs from ſin, is the holie ſcripture.
11 The ſcriptures were formerlie written in the booke of nature.
12 Thre naturall principles of the iudgement of God.
13 The 3. meanes to draw vs from ſinne, are the poſitiue lawes of euery ſtate.
14 The fourth meanes are the inſtructions and examples which God hath giuen vs.
15 The ſecret meanes which God vſeth to reteine vs from Sinne.
16 The Sacramentes are alſo a meane to ſtay vs from ſinne.
17 The Prayers of all the faithfull do labour for vs to this end.
18 All creatures are meanes to diſwade vs from Sinne.
19 The flatteries and ſmoothings of

ſin.

20 *God is the ſame in iuſtice that euer he hath beeu.*

21 *Sinne is more odious to God, thē the diuell.*

22 *The diuel is an excellēt creature if it were not for Sinne.*

23 *Wherefore ſinne is moſt deteſtable vnto God*

24 *Two principall cauſes of ſinne.*

25 *The forbearance of God, is not diſcharge.*

26 *The way to heauen is narrow & harde.*

27 *Nothing can bee ſaide in God, eyther greater or leſſer.*

28 *Gods workes of iuſtice ſeeme to exceede his works of mercy*

29 *Our knowledge of Gods iudgements maketh vs without excuſe*

30 *No pleaſure to be taken vntill we be reconciled to God.*

31 *Delay is not the weakeſt thred in the Diuels net.*

32 *An acknowledgement of a ſinne full life.*

33 *By ſinnes we incurre the enmitie of all creatures.*

34 The cry of all creatures against a sinner.
35 The pleasure which the creatures doe to a sinner, is onely for aggravation of his punishment.
36 The refuge of a distressed sinner.
37 Three things do strictlie hold & obliged to Christ.
38 The sweetnesse of hope.
39 Two things excuse our boldnesse in comming to Christ.
40 How we must present our selues vnto Christ.

NOw then, secure sinner, summon thy senses a little together, and as Saint Paule in this manner argueth against vs: *If God spared not the naturall branches, be not high minded, but feare, and take heede, least hee spare not thee*: Euen so make Rom. 11

thou

1 thou the like inference against thy selfe. If God thus seuerely punished his Angels, if *Adam* (who were his immediate workemanship) for one sinne; if his dearely beloued sonne, for the sinnes of others: will hee breake the course of his iustice for thy sake? wil hee priuiledge thee from his ordinarie proceeding, for so many, & so grieuous sinnes, wherein thou hast so long continued? Remember (O my soule) with what price, and from what misery thou art redeemed; remember of what head, and of what body thou werte made a member. He that in mercy hath redeemed thee,

will

will in truth iudge thee. If a great King ſhould take to wife a woman of baſe eſtate, and make her Queen of all his dominions, will he not exact of her, to caſt off her old attire, to leaue her former both companie and behauiour, and compoſe her ſelfe to a courtlie carriage? Therfore ſince the King of heauen and of earth, by the myſtery of his holy incarnatiõ, hath eſpouſed himſelfe vnto thee, and endued thee in his whole eſtate: will it be lawfull for thee nothing to change thy life, nothing to alter thy conuerſation. 2

But what needeth it that I reaſon this matter? It is ex-

3 preſlie oracled by the holy Ghoſt; that death, blonde, ſtrife, the ſworde, oppreſſion, famine, deſtruction, and
(a) Ec. 40 puniſhment are created for the wicked (a): that God will raine vpō them ſnares, fire,
(b) Pſ. 10 and brimſtone, with tempe-
(c) Pſ. 1. ſtuous ſtormes (b): that they ſhall not ſtand in iudgment: (c) that they ſhall bee ſcat-
(d) Pſ. 144 tered & conſumed (d); that they ſhall be caſt down, &
(e) Pſ. 36. & Pſ. 9 turned into hel (e): that God ſhall breake their iawes, &
(f) pſ. 58 daſh their teeth in their mouthes (f): that their arme ſhall be broken, and their ſworde turned into their owne bowels (g): that they
(g) pſ. 10. & 37. ſhall periſh, & wither from the earth, & that euill ſhall

hun-

hunt them to destructiō(h): that they shall be crushed in peeces (i): that God shall laugh at them in the day of their destruction(k): & that the righteous man shall reioyce at the reuēge that shal be executed vpon them; and shall also wash his feete in their bloud(l).

(h) Ps.140
(i) Ps.2.
(k) 37
(l) Ps.58

If all this batterie will not serue, to make a main breach into our obstinate soules, & cause vs to abhorre sinne more then a serpent; or at the least to conceiue some feare in committing therof, which being wel nourished, may in time drawe vs altogether to forsake it: then are wee possessed with the spirite of fury; then are wee

filled

filled with the poiſon of ſerpents; then are wee like
Pſ.58 the deafe Adder (as the princely Prophet ſaide of wilfull ſinners) in ſtopping our eares againſt the voyce of the charmer. Namely, a-
4 gainſt the manifold means which God dooth vſe for our conuerſion; ſome internall, ſome externall, ſome of grace, ſome of nature, ſome inſtructing the vnderſtanding, ſome enclining the wil, ſome continual, and ſome by times; the chiefeſt whereof are theſe that follow.

5 Firſt, the law of nature imprinted in our vnderſtãding, together with the inclination of our will to fol-

low

low the same: which yeeldeth vnto vs so large a light for our direction in the offices of this life, that Saint *Paul* accounted it sufficient to condemne the Gentiles, who neuer receiued the law written. By this law wee are incited to vertue, and retained from vice, in regard of the naked nature of them both. For such is the grace and beauty of the one, that it is to be embraced; & such is the basenes and deformity of the other, that it is to be abhorred, without any particular respect of benefit, or preiudice to our selues. But if this wil not serue, thē doe wee receiue from this law three other more force-

Rom. ca. 2. & 3

6

able

able effectes, before sin as a bridle, and after sinne as a whip; feare, shame, and remorse: feare of iudgement, shame of men, and remorse of conscience.

7 For, the most senceless sinners, the most prophane Infidels, as they haue by instinct of nature, a full perswasion of the iustice of God, so are they touched with terrour thereof. According whereto the wise man saith, that the conscience of the wicked is alwaies feareful. And so likewise God himself hath threatned; that he wold giue to the wicked, *a trẽbling heart, that they shal feare both night & day, & haue no assurance of their liues.*

Sap. 17. 10.

Deu. 28 65, 66

And

And not onely feare, but
shame also and vgly infamy
do attend vpon sin. For men
do beare such a natural, both
auersion from euill, & inclinatiõ to good, that they abhor euen their owne vices
in other men; and are forward to praise those vertues which they will not practise. So was *Adam* ashamed
so soone as hee had sinned;
so God threatneth to sende
shame vpon the wicked; &
so S. *Paul* hath written; *what fruit had ye then of those things, whereof ye are now ashamed.*

But the remorse of conscience, doth more secretly, yet
sharpely and surely adhere
vnto sin. Which keeping
as it were the watch of our

8

Deut. 28. 20

Rom. 6 21.

9

soules,

soules, before the act of sinning by barking warneth vs, that enemies are present, to breake vpon vs; and after the act by biting remēbreth vs, that infernall thieues haue dispoiled vs of the treasure of grace, and made vs captiues to their damnable deuotion. This is called by our Sauiour, the worme which dieth not; & by S. *Iohn*, the booke whereby wee shall be iudged. And by this remorse it happeneth, that no sinne is without punishment; because, euen to sinne is a greate punishment vnto sinners.

Mar. 9. 44
Reuel. 20 12

10

The second meanes which God hath vsed, to retire vs from sin, are the holy scrip-

tures

tures; deliuered vnto vs by himselfe, as liuely registers of that eternall law, which before he had more obscurely written, only in the book of nature. These scriptures are vnto vs as letters of Gods loue, inuiting vs to good, & deterring vs from euil; by propounding many rewards for the one, and punishmentes for the other. Some in this life, (wherof in al ages we may obserue pregnant exãples) but most especially in the life to come; in threatning the torments of hell, and promising the ioies of heauen; endeuoring, to bridle our wantonnes by the one, & to spur on our slothfulnes by the other. Of

which iudgement of God, euen they who groaped in the fogs of infidelity, obtained a ful and firme perſwaſion, receiuing from the
12 law of nature three principles cõcerning this point: firſt, *that the ſoule of man is immortall*: ſecondly, *that there is a God*: thirdly, *that he is iuſt*.

13 A thirde meanes are the particular lawes and cuſtomes of euery well ordered ſtate; whereby, puniſhments are appointed for vice, according to the quality thereof, & likewiſe rewardes and aduancements for vertue. Of which means the Apoſtle S. *Paul* hath
Rom. 2. 3 thus written: *Wilt thou then*

be

bee without feare of the power? doe well: so shalt thou haue praise of the same: for he is the minister of God for thy wealth. But if thou doest euill, feare; for he beareth not the sworde for naught: for he is the minister of God, to take vengeance of the that do euill.

Besides the precepts of these three lawes, naturall, diuine and positiue, God also in loue hath continually raised vnto vs many guides, to direct vs in the same; not onely in words, filling our eares with godly perswasions; but also by example, representing vertue most liuely to our eyes. So was Iesus Christ as a glorious sunne; so were diuers Saints 14

in

in al ages as so many starres; beames of that brightnesse, sparkes of that fire, both to light and to leade vs (aswell by exhortations as also by example) through the dark and dangerous passages of this life.

15 To these hee hath added many secret meanes; without which, all outwarde means would be altogether vnprofitable. Namely, his sweete and secrete inspirations, without which all outward calling is like musicke to one that is deafe. Also, the manifold giftes and graces of the holy spirite; wherby our soules are both armed against our enemies, and adorned in the sight of

God.

God Likewise the continual guard of Angels aboute vs; keeping vs from many euils, and assisting all our good endeauors. And generally, his prouidence ouer all his creatures. For, seeing that he feadeth the fowles, and apparrelleth the flowers, in how different a degree is he more careful ouer men?

Further, hee hath giuen vnto vs the sacraments of the Church, which are conduites of grace, whereby forces are infused into our soules; to resist vice, and to insist in all the exercises of vertue. The prayers also & supplications of al the faithfull, (by reason of the com- 16 17

munion of the Church) doe continually beate at the gate of Gods mercy, as well for vs, as for themselues; & doubtlesse receiue not an emptie answere.

18 Lastly, all the creatures which God hath appointed for the vse and seruice of man, are so many silent Sermons to exhort vs, so many trumpets to summon vs, to lay down our weapõs of rebellion, and to yeelde our selues seruiceable vnto him: partly, by general example of their obedience, in subordinating thẽselues to the will of their Creator; partly, by euery particular action, wherin they are imployed vpon vs. For, if they

bring vs any benefite, they admoniſh vs thereby to bee reſpectiue towardes their Creator, who hath made them the meanes of imparting his goodnes vnto vs: if they croſſe vs with any calamity, they admoniſh vs therby of our diſobedience; which, as it firſt brought into the world, diſeaſes, dangers, death, labour, loſſe, & all other kindes of miſerie and moleſtation, ſo doth it daily renue the ſame effects.

Go too then (O wretched ſoule) ſnort on in the ſleepe of thy ſecurity; ſolace thy ſelf ſtil in thy ſweet ſins; &, the beter to deceiue thy ſelf, ſmooth them ouer alſo with ſoft and tender termes. Call

pride, decency; surfetting, good fellowshippe; couetousnes, honest care; wantõnes, mirth; lust, youthfulnes. Or with a more flat kind of flatterie, entitle these and other vices with the names of vertue. Call pride, courage; enuie, zeale; cruelty, iustice; ambition, desire of ability to doe good. Or if these colours will not take, perswade thy self, that some counterfaite good qualities are sufficiẽt to ouershadow them. Will God be eyther blinded or mocked? Is hee not the same God that hee was frõ the beginning? doth he not as much hate sin as euer he did? doth he not loue iustice as wel as mercy? Thẽ

assuredly, what account so euer thou now keepest of the actions of thy life, thou shalt one day yeeld asseuere an account of thē, as others haue done before thee. Thou shalt neuer be able to conceale any offence, or to smooth it ouer, or to reason it away; but the more thou doest forget or flatter thy self, with these foolish dreams, the greater will bee the waight of Gods wrath against thee; both for abusing his patience, and contemning the merciful means which he hath vsed, to with draw thee from sinne.

These means, the more also they are, the more doe they manifest the nature of

21 sin; how nothing is more odious vnto God, nothing more contrarie to his nature. No not the deuil himselfe. Because God hateth the deuil for no other cause, but onely for sinne: whereof if hee were discharged, hee is of a more noble substance, and endued with many prerogatiues, in a far
22 higher degree of excellencie then mortal man. But, in sinne there is no goodnesse, it is altogether composed of euil; by contagion whereof other thinges also become euill. And therefore
23 is it most detestable vnto God, as entirely contrary to his nature, and as the corruption of those thinges

which

which he hath created. It is a dreadfull darkenes which no light can illuminate; it is an extreame cold which no heate can abate; and it is a very hatefull thing which the infinite goodneſſe of God cannot make tollerable. A very hard thing alſo it ſeemeth to bee, which his infinite power is vnable to doe. Such a thing is ſin; wherein notwithſtanding wee place all our pleaſure; and wherevpon all our endeauours do buſily beat.

The Prophet moſt truely 24
deſcribeth two principall
cauſes of ſin; one, for that
the ſinner prayſeth, or at Pſ. 10.
the leaſt flattereth himſelfe
in his deſires. Another, for

that the iudgements of God are not in his sight. But, if God hath damned many millions (O my soule) for fewer sinnes then thou hast committed; if infants & innocents, if children vnborne haue not beene spared, shall the multitude of thy grieuous sinnes neuer be sentenced? neuer examined? If hee hath taken longer day with thee thē with many others, will he therefore neuer demand his due? Assuredly, how soeuer thou art desirous to deceiue thy selfe, he is, (as hee hath professed himselfe) a hard man in exacting our accountes; and hath a heauy hande against offenders. The lon-

25

ger hee permitteth thy reckoning to runne, the deeper doest thou diue into his debt; and the more slowlie hee doth strike, the more surely will he set his blow.

And if it be true, that Heauē is like a *City builded vpon a broade fielde, and full of all good thinges; the entrance whereof is narrow, and in a dangerous place to fall, & there is fire at the right hand, and a deepe water at the left: and there is but one path betweene them, euen betwixt the fire and the water, so that there can but one man goe there.* If it bee true (I say) which the scripture saith, that the way to heauen is so hard, & the entrance so narrow, that fewe 26 2. Esd. 7.

that the iudgements of God are not in his sight. But, if God hath damned many millions (O my soule) for fewer sinnes then thou hast committed; if infants & innocents, if children vnborne haue not beene spared, shall the multitude of thy grieuous sinnes neuer be sentenced? neuer examined? If hee hath taken longer day with thee thē with many others, will he therefore neuer demand his due? Assuredly, howsoeuer thou art desirous to deceiue thy selfe, he is, (as hee hath professed himselfe) a hard man in exacting our accountes; and hath a heauy hande against offenders. The lon-

25

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Mat.7.15 .Pet.4. 8. shall finde it; that the righteous shall scarsely bee saued: how fearefull, how miserable is thy estate (O my soule) who plungest thy selfe in all sorts of pleasure, and wallowest in all kinde both of security and ease; so farre from labouring, that thou doest seldome busie, either thy desires, or thy thoughtes about this passage. Thinkest thou that God is more mercifull then

27 iust? assuredly no. Nothing can be saide in God eyther greater or lesse; becawse whatsoeuer is in him, is his very selfe. But if thou consider these thinges by their effects, it seemeth that the

28 workes of iustice exceede:

for,

for, *many are called but fewe are choſen.*

Wherfore then doeſt thou not feare? wherefore doeſt thou not tremble at thine owne condition: being (by reaſon of thy ſinneſull life) in the high hatred of God; and hourely ſubiect to his irreuocable iudgementes. Whereof the knowledge which hee hath reuealed, ſhall bee vnto thee like *Vrias* letters, which hee did beare againſt himſelf, in leauing the with out excuſe: in that thou werte ſo fully inſtructed, both of thy duety, & of thy dãger, and yet didſt ſo litle, follow the one, and feare the other. How canſt thou not onely admit

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30

any

any pleasure, but eate or sleepe securely, vntill thou hast disburthened thy cõsci ence of that putrifaction, which will breede therein immortall wormes? vntill by true repentance thou be reconciled vnto God, and receiued again into his protection? vntil thou be freed from the force of thine enemies, and deliuered from that destruction whereinto they do endeauour to draw thee? Many thousand accidents whereof thou standest euery minute in daunger, may put thee in that case, as will be impossible to ease, and intollerable to endure. And still thou delaiest to strike off delay (not

the weakeſt thred in the diuels net) in turning frō thy wicked waies, & in making ſuch account of the ſeuerity of Gods iudgements, as hee by threatning the ſame would haue thee to doe. 31

O iuſt Iudge! who ſhall deliuer me from thy ſeuere ſentence? how terrible will thine anger execute vppon me? what power is in me to wraſtle with thy wrath? how ſhall I bee able eyther to appeaſe or auoide thy fiery fury? Alaſſe, if I examine my actions, if I weigh my waies, if I trie the foote-ſteps that I haue trodē, I ſhal find that the whole courſe of my life hath been, a web of vices, a ſinke of corrup- 32

tion

tion, away full of thornes and thystles, euen a froward and willfull disobedience against thee. I haue dishonoured thee, I haue sinned against thee, I haue prouoked thy wrath, and caused thee to open vpon me the cuppe of thy curses.

33 I haue offended the Lord and Creator of all things, and therewith also haue incurred the enmitie of all creatures. And now (mee thinketh) they tumult vpō mee, and are all ready with clamors and curses to flie in my face? crying with full voyce, in this sorte against mee.

34 This is the rebell that hath forsaken our common

Lord

Lord, and ſought meanes to betray, and to crucifie him againe. This is he that hath more regarded the deceiptfull ſhowes and alurements of the diuell, then either the benefits or threats of Almighty God. This is he whoe hath faſtened his thoughts vpon corruptible creatures; contemning, and ſo much as in him lieth, vterly aboliſhing the power, wiſedome, and goodneſſe whereby they doe conſiſt. This is he who hath abuſed vs alſo; for whereas he ſhould haue vſed vs in the ſeruice, and for the glory of our Creator, hee hath applied vs to iniury and reproach him; and to ſerue the will

and

and pleasure of the diuell. He hath put his confidence in vs: hee hath loued, hee hath desired vs onely for our selues, preferring vs therein before our maker. Neither hath he been content to dishonour God alone, but hee hath cast his poyson also vpon many besides; alluring some, & animating others, to knit with him in his riotous reuolt. Come on therfore, let vs be no longer seruiceable vnto him, but let vs bēd al the forces we haue to destroy him. Let vs fal vpō him by force; let vs lay our selues in awaite against him; let all the pleasure which we seeme to do him, bee only to aggrauate his punishment, onely to

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encreaſe the charge of his accompt.

Alas miſerable wretch, what ſhall I doe? whither ſhall I turne me? where may I be either defended or hid? Almighty God I haue diſhonored, & all creatures are in his quarrell in armes againſt me. I cā find nothing that wil take my part, nothing that will pitty me: whatſoeuer I ſee, whatſoeuer I heare, bring banners againſt mee. All thinges are violently bent to oppreſſe mee: yea, my owne conſcience perſecuteth me, and teareth the very entrailes within mee. Diſtreſſed and diſtracted ſinner, which way wilt thou turne? whither wilt thou

goe for counsaile? from whence expectest thou any comfort? who is the great Angell of wisedome, whose pitty is equall to his power, who is hee that is called Sauiour, that I may runne vnto him and call vpon his name?

It is euen hee: euen the
36 same *Iesus* before whose countenāce I quake; euē the same Iudge vnder whose hand I do tremble. Resume then thy confidence, O confused wretch, hope in him, of whome thou art afraide; follow him frō whom thou wouldest flie; neuer despair to repaire vnto Iesus. Three
37 thinges doe most strictly hold thee obliged to him;

the

the multitude of his benefites, for which thou art to giue him thankes; the multitude of thy sins, for which thou art to pray his pardon; and the multitude of thy infirmities and necessities, for which thou art continually to craue his supportance & supplie. If feare perswadeth thee, that it is presumption to approch to so high a Maiestie; answere for thy selfe, that these three obligations doe peremptorilie impose that necessity vpon thee.

O sweet necessitie, which constraineth thee to come, to speake, to pray vnto him. O happy hope, how pleasāt is thy power? what louely 38

ly looks doest thou cast vp on them whoe open their armes to embrace and hold thee? what vnspeakeable both courage and ioy, dost thou kindle in their hearts, who giue thee entertainement? Goe vnto him then,
39 O distressed soule, necessity driueth, hope draweth thee: go I say, vnto him boldlie, and these two shall excuse
40 thee before him. Presente thy selfe vnto him whome proudly thou hast prouoked, if not in innocency, yet in humility; if not with a cleane, yet at least with a broken and contrite heart: and seeing by thy righteousnesse thou canst not, endeauour to be saued by thy

repentance. Behold, euen now hee knocketh at thy doore; Oh! doe not stay, for then hee will bee gone, and thou shalt not knowe where to find him. Arise, runne, and open vnto him; arise by faith, runne with hope, and open with loue. Cast thy selfe at his feete, with such humility & feare, as is answerable to the state of soe magnificent a King. Can. 5.9.

Let thy wordes wade in teares, let thy complaints be distinquished with sobs; and call vpon him with importunity, whilst opportunity doeth last.

A PRAYER.

1 INnocency is bold, guiltinesse bashfull.
2 Our miseries do plead for vs.
3 All the torments in hell, not a sufficient punishment for one Sinner.
4 The hope and confidence of a sinner.
5 God by being mercifull, declareth himselfe almighty, in ouercomming his owne wrath.
6 The mercies of God surmount all sinnes vnmeasurably
7 Wherefore our sinnes may encou-

rage

rage vs to call vpon God.

8 How we desire God to turne away his eyes or his knowledge frō our sinnes.

9 Howe wee desire God to looke vpon our sinnes.

10 God dealeth with sinners not according to their deserts, but according to their necessities.

11 Christ gaue example of that which he did teach.

12 The deedes of Christ are larger then his words.

13 No goodnes in vs but when God draweth vs from occasions of euill.

14 By greatest sinners god hath greatest glory.

15 God giueth more then men can desire, or vnderstand when they haue it.

16 So many righteous men as there are, so many are the mercies of God toward them.

17 With the loue of God no iniquitie can abide.

18 Iesus, the onely name of Saluation.

19 Hope draweth vs to Christ.

20 *Necessity driueth vs vnto him.*
21 *What we haue to offer vnto Christ.*
22 *Neither can hell bee satisfied, nor heauen streightned.*

O IESV most glorious, most gracious Lord Iesu Christ, I come not here before thy presence, to debate the transgressions which I haue done, but to offer my selfe guilty in so many faults, as it shal please thee to heape vpon me. The innocent dooth easily finde what to say for himselfe; but to the offender, the sting of conscience lameth the liberty of his speech, and maketh him more afraide to confesse his faultes, then hee was to commit them:

espe-

especially when both the nature and number of his offences, exceede the ordinarie expectation of mercy. O Lord Iesu, my sinnes, so many, so grieuous, and so apparant, giue twitching testimonies to my owne soule, how little I holde of innocency. and if I coulde be so sottishly, eyther silent or blind, as not to confesse, or not to conceiue how impure I am, yet my miserable estate, by meanes therof, would pleade before thy pitty for me.

But (O my God) I acknowledge my wickednes, I feele what a grieuous burthen it is, how heauy, how dangerous; I am not igno-

rant of my ſinnes, Ido not conceile them; I ſet them euen before my eyes, that I may happily ſprinckle thē with my teares. Alaſſe, I haue grieuouſly offended thee, not with light faults, but with ſuch as haue been ſtaines, euen in the face of my profeſſion. I am that great enemy of thine, who (in preſence of thy diuine eyes) haue committed ſuch hainous abhominatiōs, who acknowledgeth my ſelfe guilty of ſo many grieuous crimes, that althogh I alone ſhould endure all the torments, which both the Deuils and damned perſons do ſuffer in hell, yet would it not ſuffice to ſatisfie for

3

them.

them.

And becauſe my offences can beare no conformity with any excuſe, I preſent my ſelf before thee, accompanied with no other hope, then ſuch as doth proceede from the riches of thy mercy; and with ſorrow in my heart, & ſhame in my countenance, do here ſubmit my ſelf to that goodnes, which I confeſſe I haue offended: neither debating nor doubting how farre it may extende, but repoſing my ſelf abſolutely therin. Thou haſt ſaide (O louing Lorde) *Come vnto me al ye that labour and are heauy laden, and I will eaſe you.* Loe, I come vnto thee, labouring in ſorrowe, 4 Mat. 11. 28

laden with sinnes and miseries; who now shall ease mee? who shall relieue mee? who I pray thee, but onely thou, who art so gentle as to offer vs thine aide? O my God, who doest inuite mee to come vnto thee, vouchsafe, I beseech thee, fauourably to receiue mee It is one of thy chiefest properties to forgiue and to bee mercifull, for thereby thou
5 declarest thy selfe to bee almighty, in ouercomming thy owne wrath.

There are no sins which thy mercies do not vnmeasurably surmoūt. And therfore, although my offences
6 are, in regarde of me abhominable, and in their owne

nature hatefull, and by any worldly eyther iudgement, or meanes irrepaireable, yet can they not beare ſuch intollerable reſpect, as thy infinite goodneſſe is not ſufficient to qualifie. O infinite goodneſſe, wherefore lookeſt thou ſo ſharpely vpon my ſinnes? wherefore doeſt thou number them? wherfore doeſt thou ſo exactly waigh them? Alaſſe, wherefore doe I ſee thee angrie againſt me? I confeſſe indeed, that I haue offended, I confeſſe alſo, that my offences are exceeding great; but ſhall I therfore diſpaire? neuer; but rather take courage to call vpon thee. For, thy mer-

7 cy is neuer out of action, & the exercise thereof is onely amongst sinners; partly, in forbearing, and in forgiuing them; partly in sustaining their weakenesse, and supplying their wants. Now, the greater my sins are, the greater is my necessitie; and the greater my necessitie is, the more fitte am I for the right vse and end of thy mercy, & with the more confidence may I craue the same. Euen as, by how much men are in greatest misery and distresse, so much the better title haue they to aske at places of hospitality and reliefe.

Who will not pittie

one that is ſicke? who will not helpe one that is diſtreſſed? Come, come, ſweete Samaritane, come doe thy worke, ſhew thy nature, exerciſe thy power: the more wretched & weake I am, the more doe thou comfort and confirme mee. Haue mercy vpon me, O Lorde Ieſu Chriſt, haue mercy vpon me, moſt miſerable ſinner; who of my ſelfe am nothing, and by reaſon of my ſinnes, am far worſe thē nothing. Turn from my corruption thy pure eyes, which is nothing elſe but thy knowledge; for thy great mercies ſake I ſay, turne away thy knowledge from my

sinnes. Not that knowledge whereby thou discernest and vnderstandest all thinges, but that whereby thou doest either approue, or disalow them; whereby thou approuest the workes of the righteous, and condemnest the reproueable deedes of the wicked. Take no such knowledge & sight of my sinnes, to impute thē to me, to lay them to my charge; but rather burie them in oblivion, hide them rather with thy mercy. Looke, Lorde, vppon the crēature that thou hast made, looke vppon thine owne image; looke not vppon my sin, which is the image of the deuil: or if thou

wilt not but looke vpon my transgressions, doe it not as a Iudge to punish, but as a Physitian to cure. 9

O my God, with bended knees, and prostrate soule, with all feare and reuerence which so base a worme, loaden with his own loathsomnesse, is able to conceiue, I approach vnto thee; to the streames of thy mercy, to the treasure of thy merits. Cast me not off, for then am I cast away; remit vnto him who submitteth himselfe; let not the deuil make a pray of him, who doth pray vnto thee; let me not perish with the sauing name of *Iesus*, with the sweet name of mercy in my

mouth. Let the good ſhep-
hearde reioyce at the reco-
uery of his loſt ſheepe; let
the ſweet louing Father re-
ioice at the return of his vn-
thriſty ſon, who acknow-
ledgeth himſelfe vnworthy
to be called thy ſonne, vn-
worthy in any meane place
to ſerue thee. Throw thy
armes of compaſſion about
my neck; giue me the cō-for-
table kiſſes of peace; caſt the
cloake of thy righteouſnes
vpon me; let thy mercy re-
couer that again, which the
malice of the deuill, and my
owne madnes hath drawne
from thee. Lord let not my
infirmities ſo much offende
10 thee, as prouoke thee vnto
pitty; & deale not with mee

according to my deſerts, but according to my neceſſities; like a good husbandman, who beſtoweth more labour & coſt vpon barrē ſoile, thē vpon that which is fruitful; or like a good houſeholder, who giueth to his ſicke ſeruant more dainty meat then vnto the reſt; not becauſe he is more worthy, but becauſe more weake.

I graunt that heretofore thou haſt often forgiuē me, and receiued mee to fauour, yet forgiue and fauour mee now againe; becauſe I haue againe tranſgreſſed againſt thee. Thou haſt enioyned vs to forgiue our brother ſeauenty times ſeauē times; taking a certaine number Mat 18.

for

for that which is infinite, euen so oftē as he offendeth: and wilt not thou, who art the Ocean of mercy, do the like vnto vs? diddest thou
11 not giue example of all that thou diddest teach? Is thy goodnes limited? wilt thou spare vntill a certaine number of offences? wilt thou bee exceeded in forgiuing by miserable mā? Hatt thou
Ezec 18. not said, that in what houre soeuer a sinner doth return vnto thee, thou wilt not remember any of his iniquities? O the safety of my soule, loe, I am before thee, not in my owne presumption, but in hope of thy pro-
12 mise; & seeing thy deeds are larger thē thy words, what

may wee not hope of thee whoe haſt promiſed ſoe much? Loe, it is greiuous vnto me that ſo grieuouſly I haue been offenſiue vnto thee: now, ſhew thy goodneſſe, in relieuing him who is ſo euill; ſhewe thy greatneſſe, in ſauing him whoe is ſo weake, and hath ſuch mighty and malicious enemies againſt him. Remember not mine iniquities, lay downe thy wrath, put away my ſinne, put away the puniſhment thereof, put away alſo both occaſion and nouriſhment of the like. For I find noe goodneſſe in my ſelfe, but when thou draweſt mee from occaſion of euill. O great redeemer of 13

mankind,

mankinde, loe, a great sinner is before thee, in whom thou hast very much to forgiue; shew mercy, O my Sauiour, for with such greate
14 sinners as I am thou doest get greatest glory.

When thou wert here in this miserable world, thou diddest cast out diuels, restore the diseased, raise the dead: thy mercy was euer pardoning, thy wisedome teaching, thy liberalitie giuing, thy power helping. And canst thou now forget to bee pittifull, & to relieue; beeing in the high state of thy strength? Is thy nature now changed, being in the very throane of mercy? Behold, O louing Lord, behold, I mourne to thee in

the depth of my miſeries; and my very ſoule is diſquieted within mee. Behold, I ſtand trẽbling before thee, expoſing my griefe and expecting thy grace: caſt me not confounded from thy preſence, for who euer craued comfort of thee and receiued confuſion? who euer ſued for thy mercy, either to to his preiudice or in vain? Surely, thou exceedeſt in thine aboundant pitty, both the deſeruings, and alſo the deſires of thoſe that pray vnto thee: for thou giueſt more then men can deſire, yea, or vnderſtand whē they doe receiue it. And it was neuer yet heard, that any ſorrowefull ſinner, de-

15

parted

parted either heauie, or emptie from thee. Shall I then (O Lord) bee the first? wilt thou beare a hard hand onely towardes mee? or wilt thou neuer again shew mercy and compassion?

Our Fathers trusted in thee, and thou diddest deliuer them, they hoped in thee, & were not confounded: and looke how many righteous men there are, whether in heauen or in earth, so many are thy great mercies, & compassions towards them. Let thē all come, and let vs aske them before thee, by whose merites they are sanctified? by what power they are saued? surely, not one of them will glory in himselfe, they

16

will

will all cry and confesse: *Not vnto vs, Lord: not vnto vs, but vnto thy name giue the praise: for thy mercy and for thy truthes sake. For wee in our owne sworde possesse not the land, our owne power hath not saued vs; but thy right hand, & thine arme, and the light of thy countenance.* Sith therefore thou art vnchangeable; sith I am thy creature so well as they, sith they were sinners so well as I, wherfore dost thou not poure likewise thy pitty vpon mee? wherefore doest thou not receiue mee with them into mercy? diddest thou not shedde thy blood for vs all? are all thy merites spent and none left? *Hast thou but one bles-*

sing

Ge.27.38 *ſing, my Father? Bleſſe mee, e-*
uen me alſo, O my Father. O
mercifull Lord God, I moſt
humbly beſeech thee, that
as thou haſt receiued innu-
merable ſinners, ſoe thou
wouldeſt alſo receiue mee
to thy fauoure, and make
me righteous through thy
grace. Cleſe and purifie my
hart, that all my tranſgreſſi-
ons being put out, it may
be a cleane table, wherein
thy finger may write the
17 law of thy loue, with which
can no iniquity abide.

O good Ieſu, for this thy
names ſake, doe vnto mee,
according to thy name; thy
ſweete name, thy louing
name, the onely name both
of comforte and of happie

hope to all distressed sinners; beside which, there is no name, wherein wee may bee saued. For what is *Iesus* but a *Sauiour?* Therfore, O good Iesu, bee indeed vnto me, as thou art in name; euen my *Iesus*, euen my *Sauior*. Thou who hast created me, do not destroy me; thou who hast redeemed mee, do not condemne mee. Haue mercy vpon mee, O good Iesu, acording to thy great mercy, which exceedeth all sins without cõparison. According to thy vnmesurable mercy, whereby thou wert made man, and crucified for men, whereby thou hast so loued the world, that thou gauest thy selfe to death for

18 Rom. 10, 9. Act. 8. 12.

it

it. What loue, what mercy is comparable to this? Whoe will despaire? whoe will distrust? Haue mercie vpon mee, O Lord Iesu Christ, according to this incomprehensible mercy, by which thou hast takē away the sinnes of the world, by which thou hast redressed all things in heauen and in earth; according to this mercy, haue mercy vpon mee. Let not my wickednes destroy this worke of thy goodnesse; let not mine iniquity preuaile against this mercy. Touch my soule and turne it to thee, take away my sinnes, giue vnto mee thy righteousnesse; acknowledge thine owne

works in mee, and wipe away mine.

I acknowledg that I am altogether vnworthy, either to receiue or craue thy exceding mercy; but hope hath incouraged mee, euen the high hope which thou ſo dearly loueſt, which thou ſo diligently commendeſt and commaundeſt vnto vs: ſhee hath brought mee beefore thee, ſhe hath inſtructed me to be bold; loe, ſhee is preſent to teſtifie the ſame. I was afraid to approach neer thy preſence, beauſe of my ſinnes; but ſhee, beautifiing her face with a ſweet ſmile, ſaide thus vnto mee: milde and merciſull is the Lord, hee will not bee angrie, 19

hee

he will not driue the distre
ssed from him; he will glad-
ly heare the prayers of the
poore. *Necessitie* added, that
there was none other, who
20 was able to relieue me. *I be-
leeued, and therefore doe I
speake.*

Gratious Lord, I beseech
thee for thy mercies sake,
which can neuer be encoun
tred with any kinde of ini
quitie, yeld to this petition
of my sobbing soule; doe
away my sinnes, seale thy
pardon within my consci
ence. Giue vnto me the like
discharge, as thou gauest to
the man whome thou did
dest cure of the paulsie;
Mar. 2. 5. *Sonne, thy sinnes are forgiuen
thee.* Or as thou gauest to

the woman that was taken in adultery: *Goe thy way and sinne no more.* Or, as thou gauest to the woman whō thou diddest cure of the blody issue: *Thy faith hath saued thee, depart in peace.* Io. 8. 11. Mar. 5. 34.

I haue nothing in my self that may appease thy wrath, all that I bring with me doth accuse & indite me: I haue nothing to offer vnto thee, but the memory of thy passion. Looke not, O Lord, vpon my sinnes, but looke vpon thy sufferings; whereby thou hast taken the charge of my debts, and vndertaken paiment for me poore sinner. Sprinkle mee with thy blood, open thy wounds vnto me, and protect

teſt mee with thy death; and then will iuſtice ceaſe to purſue me, then will ſhe put vp her ſword, and therewith alſo her furie, and bee at peace perpetually with mee.

Come vnto me, O comfort of my ſoule, for without thee I die; come heate my heart with thy liuely loue, and then I ſhall reuiue. O long delay; O tedious tarying! Alas, when wilt thou come? wherefore doſt thou not heare mee? O greate Redeemer what profit wil there be in my deſtruction? Shall the damned prayſe thee? ſhall they not blaſpheme thee? both for the ſharpe ſence of thy iuſtice,

and for desparie of thy mercy? If thou throwest mee downe into hell, will it bee the more satisfied? If thou receiuest mee into the bosome of thy mercy, will it bee the more straightened? Admit therefore, O good Iesu, admitte mee into the number of thine elect; that with them I may praise thee, with them enioy thee; that with them I may both glorifie thee, and glory in thee. 22

Cleanse my soule from al corruption, that it may bee the more fit to receiue the influence of thy diuine grace; euen as a glasse, the more pure and cleane it is, the more clearely will the

beames of the Sunne reflect vpon it. Pardon mee (O Lord) in this time of mercy, that in the time of Iustice thou maist not condemne mee.

Another

ANOTHER PRAYER.

1 WE know not by what name to expresse God.
2 God is all thinges that are in him.
3 The proper worke of mercy
4 Our sinnes are our extreame miserie.
5 In what case our sinnes past doe neuer condemne vs.
6 Grace is the diuine forme of the Soule.
7 By Creation wee were like vnto God, by redemption God was

like vnto vs.
8 God delighteth to bee with the children of men.
9 How God is seene.
10 Wherefore wee doe not loue god.
11 The glorious being of God.
12 The being of God in all his creatures.
13 The being of God in the soule of man.
14 Wherefore we see not God within vs.
15 Pleasure in things created, not so greate in their birthe as in the begetting.
16 Immoderate affection of a good thing is euell.
17 Howe worldly thinges are to bee vsed.
18 Falseneccssities of this life, are like the flies and frogges of AEgypt.
19 If wee applie our selues to God, hee will supply his benefits to vs.
20 Howe wee are to hate and contemne our selues.
21 The perpetuall combate of a Christian.

22 *Inordinate loue of the body is the originall of all sinnes.*
23 *The subduing of our wil is a most acceptable sacrifice and wherefore.*
24 *The summe of all Christian doctrine.*
25 *The right cariage of our outward man.*
26 *The example of Christ is alwaies to be set before vs.*
27 *The excellency of humilitie.*
28 *What humility is & how attained.*
29 *The principal businesse & labor of this life,*
30 *The office and exercise of Temperance*
31 *Whereto our life may be compared,*
32 *Wherefore we should yeeld our selues wholy vnto God,*
33 *The excellent effectes of faith,*
34 *The grounds of our hope.*
35 *The excellency of loue.*
36 *What shoulde stirre vs to the loue and desire of God,*

37 *All goodnesse is more abundant in God then in all creatures ioyned together.*

38 *The pleasures which proceede frō creatures is false.*

39 *The pleasures of this life are particular.*

40 *All pleasures are full and perfectlie in God.*

41 *Wherefore wee should adhere vnto God.*

42 *Wee must see walke betweene feare and loue, as God walketh betweene Iustice and mercy.*

O My God, most migh ty, and yet most mild, whose iustice shineth to vs through thy loue, whose Maiestie is seated in the throane of mercy: O inuisible and indiuisible God, who canst not bee expressed, whoe canst not bee vnderstood.

whatsoe

Whatsoeuer thou art, I inuocate and adore thee; for I know thou art a most high and holy thing; if it be lawfull to call thee a thing, who art the cause of all thinges; if it be lawfull also to call thee a cause, vppon whom al causes do depend. I know not by what name I should expresse thee, and therefore doe I come stammering to thee, like a little child; for thou art aboue all thinges; thou art all things that are in thee. Thou art thy holines, thy happines, thy wisedome, thy power, and whatsoeuer else is saide to be in thee. Seeing therefore that thou art mercifull, it followeth also that thou

art very mercy; and I am so exceeding miserable, that I am nothing but meere miserie. Behold therefore, O thou that art mercy, behold misery is before thee; what now shalt thou do? truly thy proper worke; euen to
3 take away my misery, and to relieue my distressed state. Haue mercy vpon mee, O my mercy; O God, which art mercy, haue mercy vpon mee: declare thy nature, shewe thy power, take away my misery, take away my sinnes, for that is my extreame misery. *One*
4 al. 42 *depth caleth another*: the deph of misery calleth vnto the depth of mercy the depth of sinne cryeth vnto the

depth

depth of pardon & grace. Thy mercies are incompara blie deeper then are my miſeries: let one depth therefore ſwallow vp another: let the infinite depth of thy mercy and grace ſwallowe vppe the greate, depth of my ſinne and miſery.

And that I may not, by returning to my former paſſages of life, plunge my ſelfe againe in thy diſpleaſure, touch my ſoule (I beſeech thee) with continuall remembrauuce and remorſe of my ſins; that I may ſpend all the time of my life which is to come; in lamenting the time thereof that is gone:

5 for our ſins paſt do neuer condemne vs, if we be not either contented in remembring, or content to forget them.

6 Giue vnto mee alſo the grace of thy holy ſpirite, which, as a forme ſupernaturall and diuine, is ſufficient to direct the ſoule (whē it once hath entred thereinto) to the acting of al the offices of a ſpirituall life; enforming the vnderſtanding, and conforming the will, to euery duetie, which is expedient to bee performed. Euen as the Soule infuſed into the body, is ſufficient to moue and direct all the members thereof, to the exerciſe of their ſeueral

functions.

For it is not enough that thou doeſt cleanſe mee from mine iniquities, except alſo thou commeſt to mee with thy grace; excepte thou abideſt with me, and preſerueſt mee from falling into the like filthineſſe againe. Come therefore vnto me, O my God; O ſweete hope, O ſure ſtrength, hold mee with thy hande, embrace me with thy loue; and ſuffer mee nor eyther to fall from thee, or to follow thee in vaine. O health, O life of my ſoule; O life of all thoſe that liue in thy loue, neceſſity conſtraineth mee to crie vnto thee; open (I beſeech thee) thine

eares

7 eares to my prayers, and thy handes to my distresse: contemne not that which in creating, thou diddest innoble with thy likenesse; and in redeeming whereof, thou diddest abase thy selfe to become like vnto it.

O high and glorious Lord, I acknowledge my selfe vnworthy, that thou shouldest enter vnder my roofe; but thy delight is to
8 bee with the sonnes of men. And what doest thou finde in vs but sinnes and miseries, that thou shouldest haue a delight to abide with vs? was it not sufficient that thou diddest suffer for vs, and appoint thine Angels to bee our guarde? but

that thou the Lord of Maiesty, wouldest also remain with vs? The Angels, and all thy creatures blesse thee, O Lord; for it is not any worthinesse in vs, but thine onely infinite goodnesse, which draweth thee downe to abide with vs. Come therefore, O inestimable treasure, euen for thine infinite goodnesse sake, I beseech thee, come vnto mee, and let vs enter couenant together. That thou maiest neuer departe from me, nor I euer desire any thing but thee; that thou maiest bee ready to helpe mee, and I carefull to serue thee. O desire of my soule, my perfect plea-

sure, my assured strength, vouchsafe perpetually to remaine with me: that collecting my spirit, (without which thou art neuer seen)
9 and retiring it into my self, and shutting the dore to all worldly imaginations, I may by the light of thy beauty, both see and know thee! and bee thereby so enflamed with thy loue, that all other obiects may seeme abiectes vnto mee.
For the onely cause wherefore I do not so loue thee,
10 is because I doe not sufficiently see and know thee: and except it please thee to come vnto me, where shall I see thee? and how shall I know thee? who dwellest

in the light which cannot bee approached?

The light which cannot be approached Why then the dul wil doubt of it; the malitious will deny it. O light of my vnderstāding, where is that light? how shall I attaine? how shall I sustain it? O Lord my God, what shall thy exiled seruant do? languishing in thy loue, & banished from thy presēce? I am desirous to see thee, but no man shall euer see thee, and liue: I would come vnto thee, but thy place is vnapproachable. 1. Tim. 6.16. Exod. 33 20 1. Tim. 6 16. 11

But beside thy glorious beeing, wherein thou art knowne onelie to thy selfe, wherein wee know thee best,

beſt, when we acknowledge
12 our ſelues vnable to know
thee, thou art alſo generally
in all thy creatures; but
more ſpecially in a reaſona-
ble ſoule, as in thy liuely I-
mage: but moſt eſpecially
13 in a ſoule that thou haſt re-
generated. And yet wee
are ſo miſerably blind, our
14 eyes ſo wildly wander after
the vaine thinges of this
world, that, although thou
art within vs, wee are ſoe
farre from knowing, that
weedoe not diſcerne thee:
euen accordinge to that
which the Euangeliſt hath
0.1.10. written of thee: *He came in-
to the worlde and the worlde
did not know him.* Sende

therfore

therefore into my soule, O fountaine of pleasure, if not a beame, yet a sparke of thy grace; that my vnderstanding being enlightened, & the mistinesse of my minde dispelled thereby, I may beginne to discerne thee, to yeelde thanks & obedience vnto thee, to beare my selfe reuerentlie before thee, & confidently against mine enemies. For thou art my Lorde and my God, thou hast made mee, and giuen vnto mee all thinges that I haue, and yet (alas) I do not know thee.

And that I may more clearely discerne, and by discerning knowe, and by knowing loue, and by lo-

uing

uing ſerue thee; draw away
my deſires from ſenſual de-
light in thinges created;
whoſe pleaſures are not ſo
great in the birth, as in the
15 begetting. Let mee not pro-
ſecute with immoderate af-
fectiõ any creature, although
it be good; for albeit the ob-
16 iect be good, yet the affec-
tion is euill, if it bee immo-
derate: for that the ſight
may as well bee hindered,
by a plate of gold, as of lead.
Let mee vſe all worldlie
thinges, rather with my
hand then with my heart,
that I may bee like a care-
17 full Pilote, who although
hee beareth his hand on the
helme, yet hath his eyes fix-
ed vppon the ſtarres. And

as

as a waxe candle may bee put into the water, and yet not one droppe of moiſture will remaine vpon it; ſo although I both liue & deale in the world, yet let not the affaires thereof cleaue cloſe vnto me. Let me not be infected with the pleaſures thereof, no more then fiſhes are with the ſaltneſſe of the ſea, wherein they do abide. Eaſe mee of the intollerable taske of cares, for the falſe neceſſities of this life; for who can reſt amiddeſt thoſe flies and frogs of AEgypt? Let me caſt all my care vpon thee; let me commit all my neceſſities into thoſe handes that made mee: aſſuring my ſelfe, that if I doe 18 19

wholy

wholy apply my selfe to serue thee, thou wilt largely supply to me whatsoeuer is expedient.

Giue vnto mee a holy hatred and contempt of my selfe; not as I am thy creature, but as I am the worke of the olde Serpent the Diuell: who by his venemous biting hath so infected our flesh with inordinate appetites, that we cannot cherish the one, but therewith also we giue strength to the other. Let mee therefore easily fall to euil entreating, and harde handling of my flesh, for giuing both harbour and heart to my mortall enemies, and for conspiring with them the subuer-

sion of my soule. For, this is the perpetuall combate of a Christian, to beate downe his owne inclinations, to tame the flesh, as a rider breaketh his horse; that hee may trauell him, both the way and the pace which he shall thinke fitte. Yea, this is no hate, but the only true loue; as the Father hateth not his child, eyther when he correcteth him for his offences, or when he denieth him meat, either hurtfull or superfluous. For, the high feeding of the flesh, is no other thing, then the feeding of swine with the prodigall childe; and hee hateth his soule, who is too farre in loue with his body.

21

This

22 This inordinate loue, is the very originall of all sinnes; it buildeth the Cittie of *Babel*, and repleniſheth it with new inhabitants, euen with innumerable childrē of confuſion. Giue therefore vnto me a conſtant courage, to ouercome all difficulties & labours, in maintaining mortall warre againſt theſe appetites. Giue me ſtrength to ſtriue in ſubduing my owne will, then which no offering is more acceptable vnto thee. Becauſe man doth naturally loue nothing more. That my deſires beeing mortified, I may (which is the ſumme of all Chriſtian doctrine) yeelde perfect obedience to thy will; as well

well in doing thoſe thinges which thou haſt commanded, as in ſuffering thoſe thinges which thou haſt ordained.

Giue mee a comely compoſition of the outwarde man, to direct my actions by the iudgement of diſcretion; to moderate my tong, & to take a ſtrict accompte thereof; to vſe rigour and auſterity in the gouernement of my perſon; to behaue my ſelfe as before thy preſence, who art both Iudge and witneſſe of all my life. And as to the laſt end to whome all my actions ought to bee directed, let euery moment and motion of my life, tend to the 25

loue

loue and obedience of thee. Let mee neuer bee so outwardely busied, but that some part of my vnderstanding bee free, to contemplate vpon thee with reuerence and feare. In al things that I say or doe, let mee haue respect to thine example: If I speake, let me first thinke how thou hast spoken; If I be silent, how thou wert silent. Whatsoeuer I doe, let mee cast and consider with my self, how thou diddest, or wouldest haue done the like: that I may now beginne, to *follow the Lambe whithersoeuer he goeth*; which hereafter I shall in a more perfect manner accomplish.

26

Reuel. 14 4

Giue me humility both inwarde and outwarde, the grounde and foundation of all other vertues, which maketh vs to descend to the knowledge of our selues, and to ascend to the knowledge of God; which causeth them that are despised vpon earth, to bee esteemed in heauen; which raiseth vs from the dungeon of sinne, to the gates of Paradise. And because this vertue is nothing else but the contempte of our selues, which cannot bee without knowledge of our selues; enlighten my vnderstanding, that I may wade farre into this knowledge, and digge into this 27 28

dunghill very deepe; that
29 seeing what I am, I may the more abhorre and humble my selfe; the more straine my strength, to attaine the true effectes of mortification; to submit my desires to thy disposition; not to entangle my selfe with superfluous cogitations; to represse the care of my self; to repel the pleasures of the world; to restraine and limit the lusts of my flesh; to iudge my selfe most vile; to leaue al iudgement of other men vnto thee; not to ioye in praise, as not being the same vnto thee, as I am esteemed among men; not to be sorrowfull for reproofe, as knowing more by my

selfe, then any man is able to obiect: to beare both iniuries and aduersities patiently; to obey men willingly in regard of thee; to complaine of no man; to open the bosome of my heart vnto all; and to respect them as thy liuely temples. Let this bee the principall busines of my life; graunt that in the middest of these labours I may breath out my soule.

Giue mee the vertue of temperance, which is an vpright Iudge betweene pleasure and necessitie, and appointeth to eyther of them that which is their due; giuing to necessity that which is sufficient, and taking from pleasure what is

superfluous. Let mee bee
content, yea glad to suffer
31 troubles & trauailes in this
world; esteeming the whole
time of my life, as the for-
ty yeeres trauell vnto the
land of promise, as the sixe
dayes of labour which goe
before the Sabbaoth of rest.
Behold, O louing Lord; a
lumpe of clay, an vnpoli-
shed peece of wood is pre-
sented vnto thee; make ther-
of what thou wilt, for thou
knowest what is expedient
for me. And I offer my self
wholy vnto thee, and desire
to depend altogether vpon
thee: for seeing thou know-
est not how to giue thy self,
32 vnlesse thou giue thy selfe
wholy vnto vs; it is greate

rea-

reaſon that wee yeelde our ſelues wholy and entirelie vnto thee againe.

Giue vnto mee a firme faith in theſe myſteries that thou haſt reuealed; for this is a meane, to bridle our wils, and direct our deſires; this is the life of them that are iuſt; this is the ſhield, which breaketh all the fiery darts of the deuill. Faſten this my faith to the croſſe of thy Sonne, that it may not ſhake: found it vppon that rocke, that it may not be confounded. Lord, I *beliue; helpe, Lorde, my vnbeliefe.*

In all the neceſſities & tribulations of this life, giue me an aſſured hope and cō-

fidence in thee; seeing thy power is almighty, thy promises most true, thy mercies infinite, and thy merites which doe make intercession for me inestimable.

Kindle in me the burning light of thy loue; burning, as zealous; light, as cõspicuous. Giue vnto mee that vertue which maketh thy yoake sweete, and thy burthen light; which is the accomplishment of the law, and the life or soule of all vertues. Without which, nothing is acceptable vnto thee in this life, and whereby thy glory shal be apportioned vnto vs in the life to come. Illuminate, and teach my vnderstanding,

how

how excellent thou art; both in regard of thy selfe, for the greatenes of thy diuine perfections, whereby thou art worthy of infinite loue; & also in respect of vs, for the greatenes of thy benefites and mercies, for which all our loue is due vnto thee. That my wil (which is a blinde power, & desireth nothing but when the vnderstanding leadeth it) may bee stirred, by the beauty of the one, & the bounty of the other, to place all my thoughts & desires in thee.

O Lord my God, the beginning of my being, the end at which I aim: O light of my vnderstanding, O

reſt of my will; when ſhall I loue thee ardently? when ſhall I embrace thee with the naked armes of my ſoule? when ſhall I deſpiſe my ſelfe, and all thinges in the world, to loue thee more freely? when ſhal my ſoule, with all the powers & forces thereof be vnited vnto thee? when ſhal it be drowned and deuoured in the infinite depth of thy bright & burning loue? O my redẽption, when all worldely helpes ſhall forſake me, thy loue, will ſtand by me; and ſhall not I forſake al worldly both helpes and hopes, to ſettle my loue and aſſurance in thee. Thou diddeſt leaue thy glory and thy

maie-

maiesty for loue towardes me; and shall not I leaue all vanities and impieties for loue to thee?

O my God and my saluation, wherefore am I so dull, as not to perceiue; wherfore so slothfull, as not to pursue, the most excellent & perfect good, which both containeth and exceedeth all other goodnesse? For, what goodnesse is not more aboundant in thee, then in all Creatures ioyned together? Men desire riches, honour, wisedome, vertue, long life, pleasure, quiet, with so strōg a strain, that sometimes for the gaining of them, they aduenture to loose and destroy 37

themſelues. O courſe conceites! O rude and raſhe-eſteemers of thinges! you loue the ſhadowe, & leaue the ſubſtance; you forſake the main ſea, to fiſh in ſhallow puddles; you runne after creaturs, but regard not him, who may ſay vnto vs, as the Father of *Samuel* ſaid vnto his wife, when ſhe deſired Children: Am not I
Sam.1. more worth vnto thee then children?

For, what reſt? what riches? what delightes can bee found, in any or in all creatures, which are not more
38, pure and plentifull in thee (O Lorde) then in them? The pleaſures which proceede from creatures, are

fleſhlie

fleshlie, false and short: they are attained with labour, they are possessed with feare, they are lost with griefe. They cloy, but doe not content; they fill the soule, but do not satisfie it; they do not delight, but delude the sence; in promising much, and performing nothing; in making some shew of felicity and rest, but turning it to effects of miserie and disquiet. For euery soule is miserable, which is entangled in the loue of temporall things; it is neyther satisfied with the vse of them, and yet tormented with the losse; it is tormented onely with thinking vpon the losse.

The

39 The pleasures of this life also are very scant, being particular, & affecting onely some one sence: but thou art an vniuersal pleasure, who doest spirituallie delight the whole man. All pleasures are in thee, & that in such both plentie & perfection, that the wise mā said: *All thinges that can bee desired are nothing in comparison of him.* Nothing indeede: for there can be no comparison, where there is no similitude or communiō. What comparison can there be thē, between that which is, and that which is not? A centre is not compared with the circumference thereof, yet both are finite: what

40 Sap. 7.

compa

compariſon can there bee then, betweene that which is finite, and that which is infinite?

I will loue thee therefore, O Lord my God, from whome I doe aſſuredly expect all good) I will embrace thee with all the arms of my affections & deſires. The Iuie, applying it ſelfe to a tree, dooth ſo embrace it, that euery braunch thereof ſeemeth to be rooted in the ſame: by which helpe it riſeth on high, and attayneth his perfection. And wherefore doe not I cleaue cloſe vnto thee, by whome I ſtand, by whome I grow, by whome I doe both fructifie and flouriſh? wherfore 41

are not all my members turned into armes, that I may embrace thee on euery part? Helpe me O Lord my Sauiour, raise all my desires vnto thee; fasten my thoughts to the tree of thy crosse; draw all the forces of my soule on high after thee; for the waight of my mortalitie holdeth me down. Thou, O Lorde, who hast ascended the crosse, that thou mightest drawe all vnto thee; thou, who by thy infinite loue hast vnited two natures in one person, that thereby thou mightest bee one with vs; vouchsafe, I beseech thee, to vnite my heart vnto thee, with the knot of thy loue; that it may

bee ioyned vnto thee, euen as thou haſt ioyned thy ſelfe vnto vs. Let this loue bee followed with a feare & reuerence of thy maieſty and inſtice, which ſhoulde euermore accompany al our workes. Letmee ſo walke betweene feare and loue, as thou doeſt betweene iuſtice and mercy; that in all the actions which I doe enterpriſe, I may begin in thy name, proceed in thy helpe, and ende in thy prayſe,

Amen.

FINIS.

BRITISH
12 JY 76
MUSEUM

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for safty read safety. fol, 203. b. lin. 17.

HEre are faults, enough indeed, but not all, you may say. Good, I make no doubt, but there are more faultes: and yet not so many, as many (perhaps) would haue you beleeue. Well the, for those faults which euery broken braine wil either find or make, I must (in my shallow search) professe that they are: first, I know not where, Secondly, I thinke not many, Lastly, I care not what.